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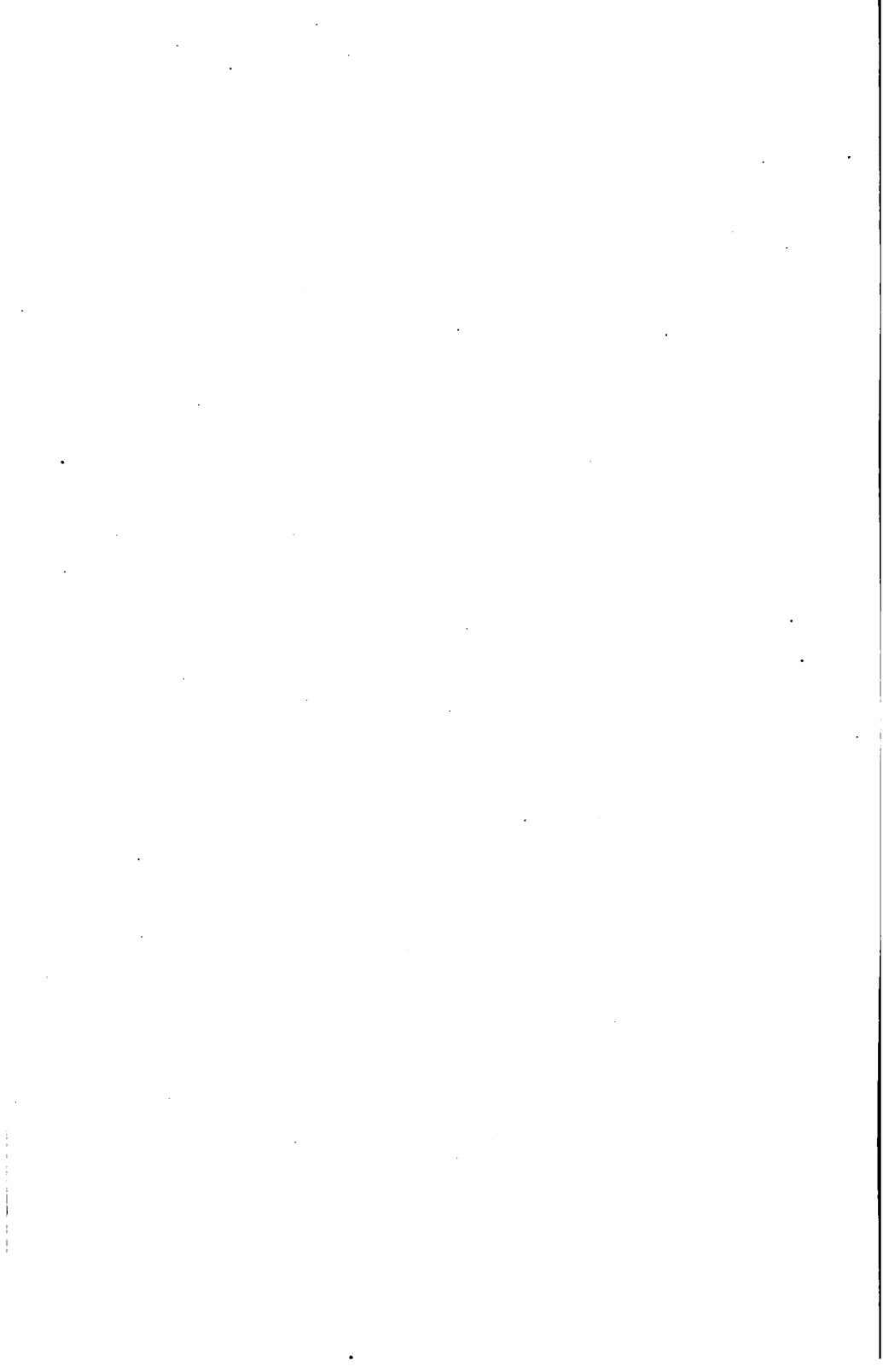
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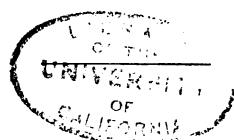
A COMPARISON
OF
APOLLONIUS RHODIUS WITH HOMER
IN
PREPOSITIONAL USAGE.

A DISSERTATION

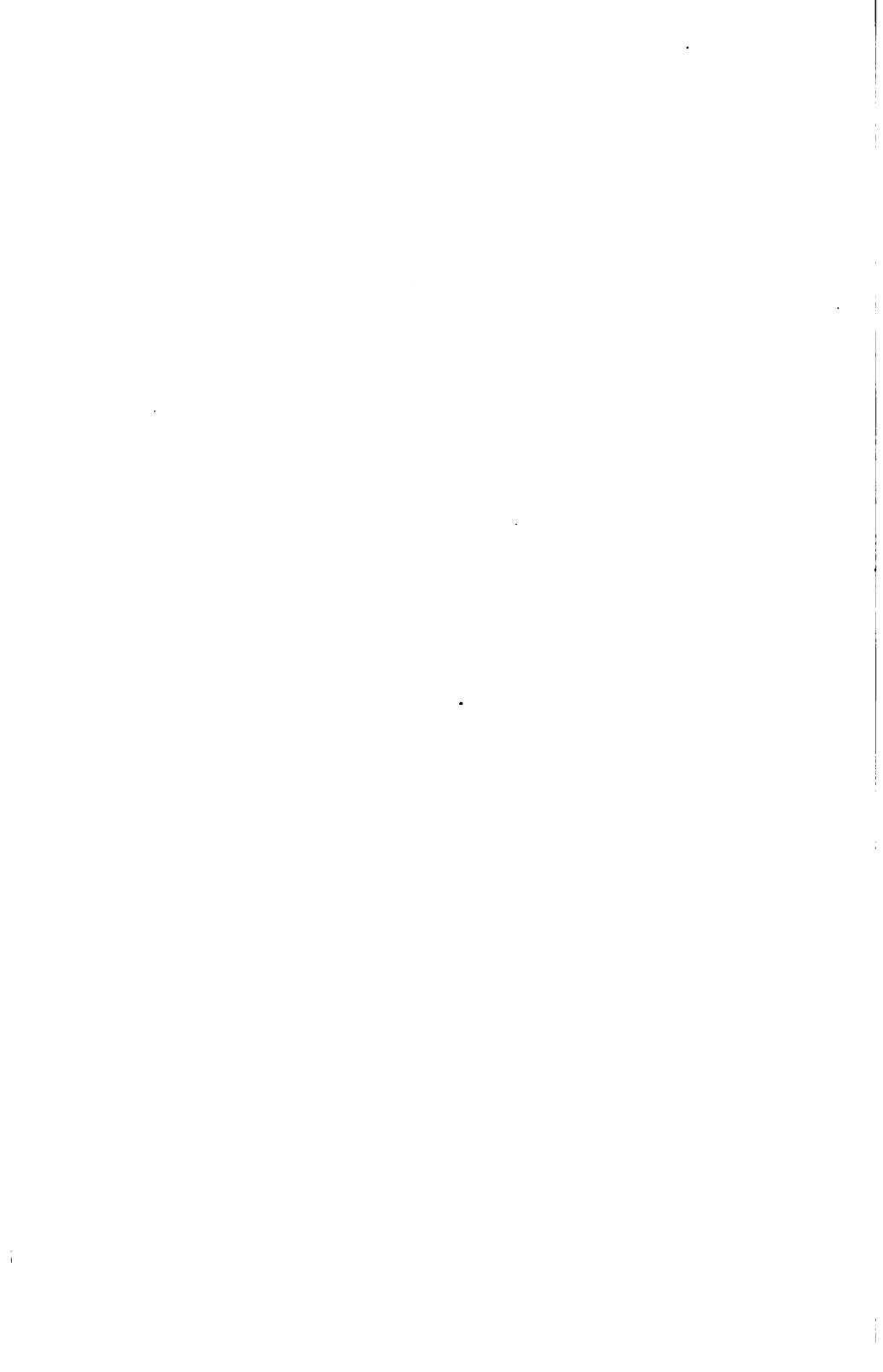
PRESENTED TO THE BOARD OF UNIVERSITY STUDIES
OF THE JOHNS HOPKINS UNIVERSITY FOR THE
DEGREE OF DOCTOR OF PHILOSOPHY

BY

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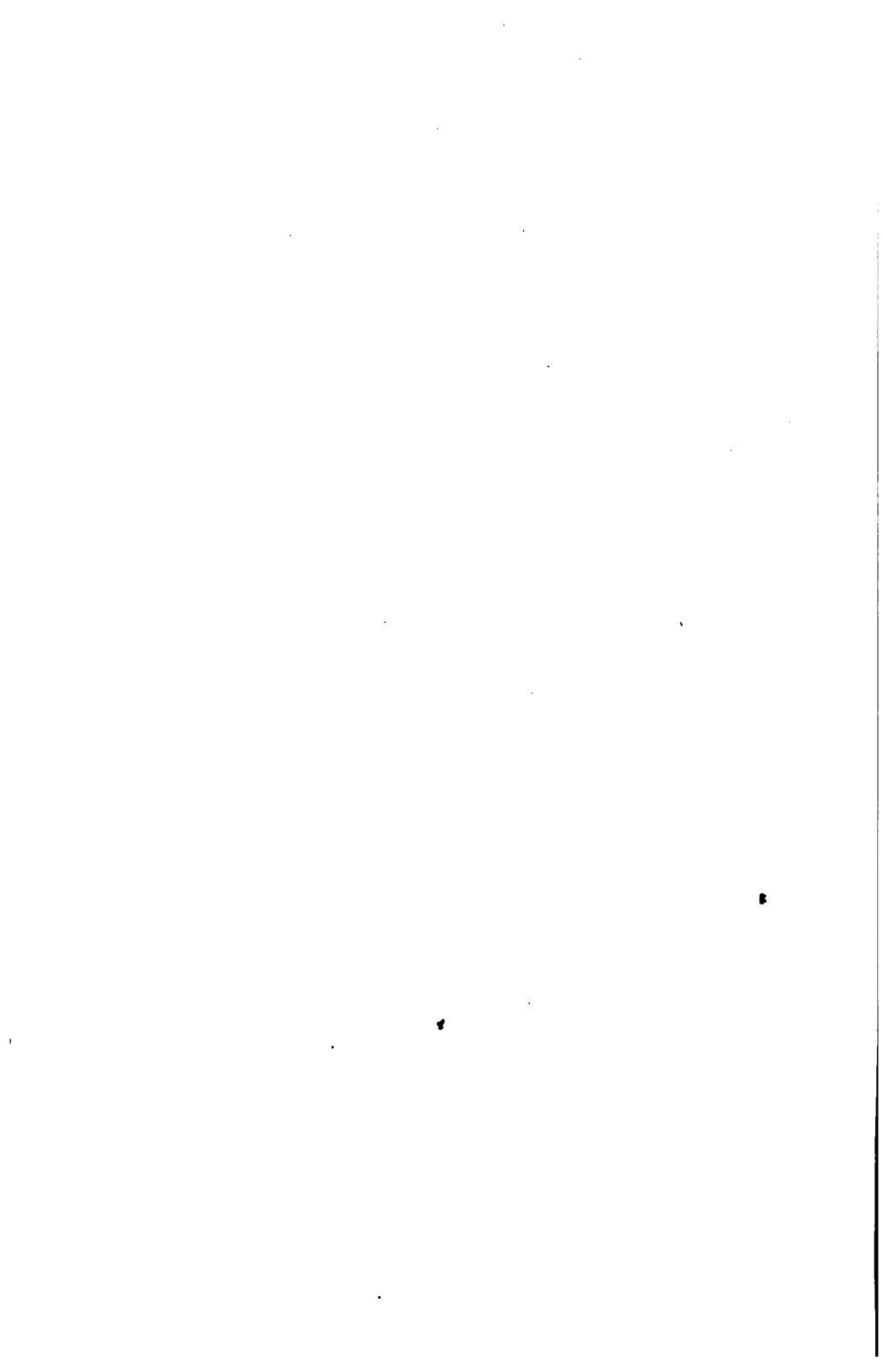


BALTIMORE:
JOHN MURPHY COMPANY,
1902.



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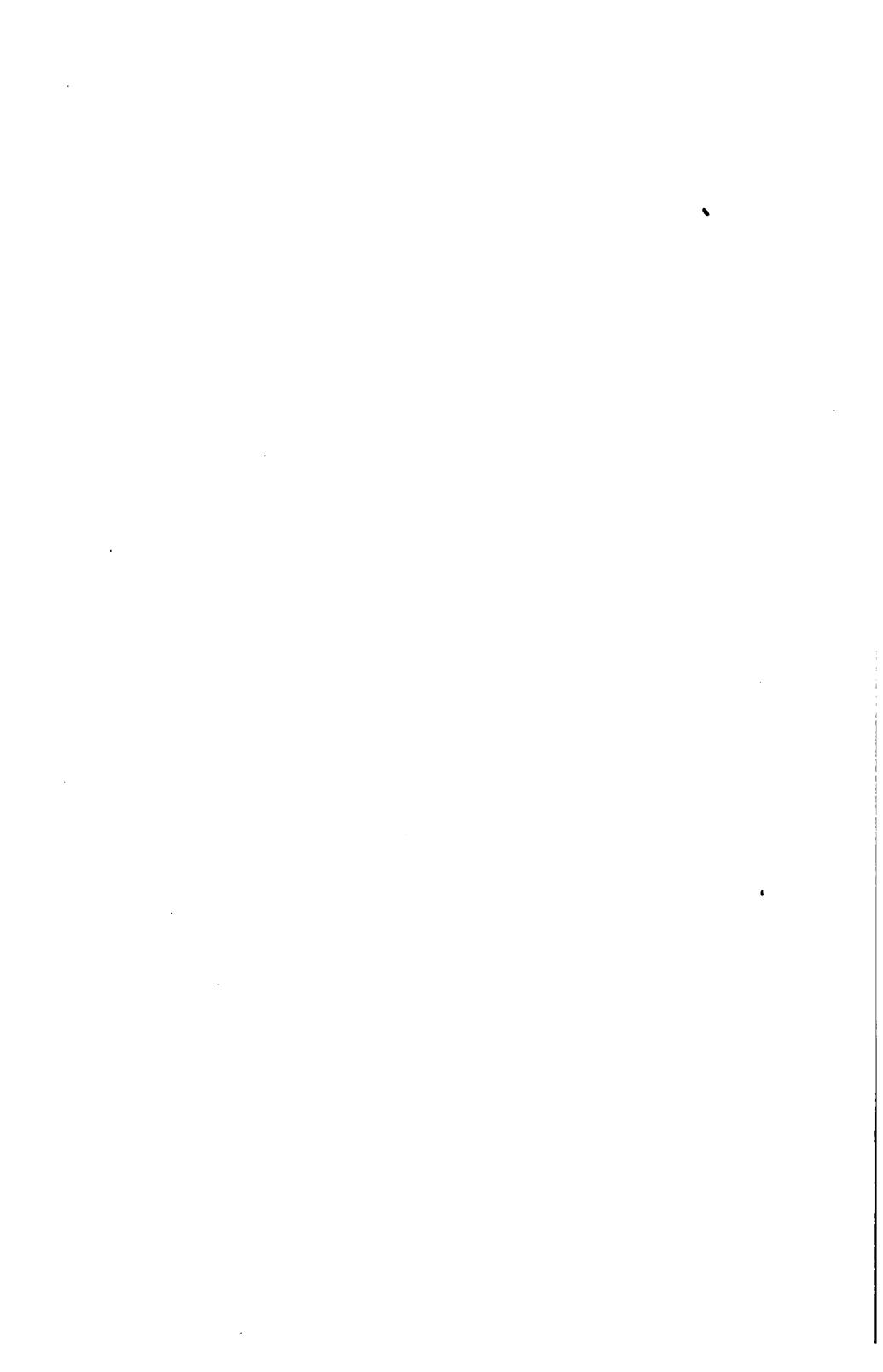
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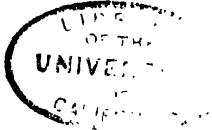
During my graduate work courses were pursued under Professors Gildersleeve, Warren and Bloomfield, to each of whom I wish to express my profound gratitude for their kindness, helpfulness and inspiration.

The manuscript of this dissertation, though complete in its main features and its inferences, was at first submitted in provisional form. Subsequently a period of study at the University of Berlin permitted the gathering of further material hitherto inaccessible, as well as the verification of all the statistics.

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A COMPARISON OF APOLLONIUS RHODIUS WITH HOMER IN PREPOSITIONAL USAGE.

INTRODUCTION.

Apollonius Rhodius was one of the most important of the Alexandrian poets.¹ He lived in an age that was critical and imitative rather than inventive or original, an age that produced laboriously learned and polite literature. Great attention was devoted to minuteness and elaboration of form at the expense of the contents. Art for art's sake was the aim of literary effort. Such rigid and narrow standards were adhered to that the works of the Alexandrian poets too often seem strained and artificial. Yet they are the achievements of a period of literary development not unworthy of careful study, and though they suffer from comparison with the great works of the classical masters, many of them are poetry of genuine merit.²

Apollonius possessed a greater genius than most of his contemporaries, and a more truly artistic instinct. Hence he saw the lack of reality in such poetry, and resolved to return to the epic simplicity and straightforwardness. He had a genuine admiration for Homer, and became a Homeric scholar and critic of no mean worth.³ In spite of the fact that the possibility of composing a successful epic in imitation of the Homeric style

¹ Cf. Christ, *Griech. Literaturgesch.* in Müller's *Handbuch*, Vol. VII, p. 456; also Couat, *Poésie Alexandrine*, Paris, 1882, p. 293, who fully discusses Apollonius' art and work.

² See Couat's elaborate work *Poésie Alexandrine* cited above, p. 513 ff. for a good characterization of Alexandrianism; also Gercke's *Alexandrinische Studien*, *Rheinisches Mus.* 42 (1887), p. 262 ff., 590 ff., and especially 44 (1889) p. 127 ff., 240 ff. for Apollonius.

³ Cf. Bergk, *Griech. Literaturgesch.* Vol. I, p. 895.

had been denied and even ridiculed by some of the most eminent poets of his day,¹ he set to work to write such an epic. By the very nature, therefore, of his undertaking he challenges comparison with Homer. He is a deliberate and conscious imitator of him, and it is in large measure as such that he attracts the attention of modern scholars.

Several attempts, more or less detailed, at comparison of the Argonautica of Apollonius with the Homeric poems have already been made. The vocabulary has been discussed to some extent by Haacke in his *Commentationes de elocutione Apollonii Rhodii*, Halle, 1842; by Merkel in the *prolegomena* to his (Teubner) edition of 1852; by Schmidt in his dissertation *De Apollonii Rhodii elocutione*, Münster, 1853; and by Mr. Seaton in the *Journal of Philology*, Vol. xix (1890), p. 1 ff. Besides, Buttmann in his *Lexilogus*, oder Beiträge zur griechischen Worterklärung, hauptsächlich für Homer und Hesiod, 4th ed., Berlin, 1865, refers repeatedly to what seems to him faulty or ignorant imitation of Homer by Apollonius (see to the contrary, Mr. Seaton's article just mentioned). Rzach in his *Grammatische Studien zu Apollonius Rhodius*, Wien, 1878, has made a comparison between Apollonius and Homer on the formal side. Further, the syntax of the cases has been treated by Linsenbarth, *De Apollonii Rhodii casuum syntaxis comparato usu Homericō*, Leipzig, 1887. Finally, Mr. Goodwin has discussed Apollonius' figures, syntax of the moods and tenses, and vocabulary in his dissertation entitled *Apollonius Rhodius, His Figures, Syntax, and Vocabulary*, Baltimore, 1891.

It is the purpose of the present dissertation to take a further step in this comparison between Apollonius and Homer. Prepositions have been chosen as the basis of comparison, first, because prepositions are an important element in style and have received a fresh importance since the exhaustive studies of Tycho Mommsen, culminating in his *Beiträge zu der Lehre von den Griechischen Präpositionen*, Berlin, 1895, in which he has shown—incidental to the study of *μετά* and *σύν*—the frequency of prepositions as a whole (gesammtfrequenz) and the numerical relation of the

¹ See Gercke, *Rheinisches Mus.*, Vol. 44, p. 127 f. E. g. Theocritus 16, 20, says τίς δέ κεν ἄλλου ἀκούσαι; οὐδεὶς πάντεσσιν "Ομηρος."

cases with which they are used, in nearly all extant Greek literature, and also the variations of these phenomena according to sphere, department, and author; secondly, because it is desirable to see if a poet who follows Homer so closely in the great skeleton parts of style, viz., vocabulary and the syntax of the moods and tenses, as has been shown,¹ also follows him with similar closeness in the less fundamental points of syntax like prepositional usages, where following in detail is perhaps not so easy and hence more significant.

For Apollonius, Merkel's text has been used for the citations. The statistics for Homer have been made from Gehring's *Index Homericus*, Leipzig, 1891. Ebeling's *Lexicon Homericum*, Leipzig, 1885, has been used for the classification of the prepositions in Homer and for most of the examples quoted from him.

The method of comparison has been as follows. The uses of the individual prepositions in Apollonius have been classified and the various categories compared with those of Homer and illustrated by examples, and, when deviations occur, they have been noted. The comparison has been made not only in case usages, but also in the frequency of the prepositions in the two poets and the numerical relation of the cases with which they are used to one another. Further, postposition, tmesis,² and the adverbial uses have been noted and presented, along with the uses with the cases, in the form of tables, in order that the

¹ Cf. Goodwin's dissertation cited above, p. vi of the introduction.

² The term tmesis is used here merely for convenience. Properly there is no such thing; it is a misnomer used by the grammarians who regarded the independent place of the prepositions in Homer as deviations from the later established usage, and so a 'severance' from the compound verb. (Cf. Monro, Hom. Gram., p. 164.) Scholars are now agreed that prepositions were originally local adverbs and as such distinct from the verb, till they finally coalesced with it forming a verbal compound. Obviously, then, the distinction between tmesis and the adverbial use of prepositions cannot always be rigidly drawn. Often it is hard to tell to which a given use is to be assigned. The principle has been followed, in making the statistics here presented, of assigning a use to tmesis when the preposition and the verb are such as appear in composition, unless the meaning obviously demands that the preposition be taken as a pure adverb. If any uses have been classified under the one head that belong under the other, it makes no difference as far as the comparison is concerned so long as the same principle of classification has been followed in both poets.

comparison may be as complete as possible. Finally, the correspondences in language, so far as prepositional phraseology is concerned, have been collected and presented here. It is hoped that by all these means a better idea may be obtained of the success which Apollonius attained in his chosen task, so far as the evidence from prepositional usage goes.

It was inevitable that the poem of Apollonius as a work of art should fall far short of the Homeric poems. It was written at a time when the conditions which fostered the growth of the epos and were responsible for its existence had long since passed away, and new conditions had arisen, too cramped and narrow for that free, spontaneous expression which gave to early epic poetry its naturalness and vitality. Any attempt to reproduce the Homeric spirit must necessarily be attended with effort, and consequently with artificiality, for it could not be the free expression of its age. It is not surprising, then, that the Argonautica bears evidences of the labor with which it was brought forth. Yet it is not to be supposed that it has an interest only for the grammarian or philologist. There are passages in it that show genuine poetic power and make it well worth literary study. It is the product of a period of literary development too often neglected in our enthusiasm for the works of the classical masters.

TABLES SHOWING THE NUMBER OF OCCURRENCES OF
THE INDIVIDUAL PREPOSITIONS IN
APOLLONIUS.

Prep. with one case.

Prep.....	ἀντί	ἀπό	εἰς	ἐκ	ἐν	πρό	σύν	πρόπαρ	προπρό	διέκ	διπρό
No.....	3	74	163	161	296	2	64	2	1	14	1

Prep. with two cases.

Prep..	διά			κατά			διέρ			διέκ.			παρέ		
	gen.	acc.	tot.	gen.	acc.	tot.	gen.	acc.	tot.	gen.	acc.	tot.	gen.	acc.	tot.
No.....	35	28	63	23	64	87	28	15	43	11	10	21	5	6	11

Prep. with three cases.

Prep....	ἀμφί			ἀνά			ἐντί			μερά						
No.....	11	28	30	69	gen.	dat.	acc.	tot.	44	183	75	302	... 36	46	82	
Prep....	πρόπ			πρεπί			πρός			διπό						
No.....	4	19	20	43	gen.	dat.	acc.	tot.	3	...	8	11	10	81	24	115

Total number of prepositions with cases in Apollonius 1737.

Average frequency, one in 3.36 lines.

Total number of occurrences with the gen. 451, per cent. 25.96.

" " " " " " dat. 736, " " 42.37.

" " " " " " acc. 550, " " 31.66.

TABLES SHOWING THE NUMBER OF OCCURRENCES OF
THE INDIVIDUAL PREPOSITIONS IN
HOMER.

Prep. with one case.

Prep.....	ἀντί	ἀπό	εἰς	ἐκ	ἐν	πρό	σύν	ἀντρό	διαπρό	διέκ	διπέκ
Iliad.....	7	273	374	406	989	28	113	1	8	1	18
Od.....	3	99	449	284	904	6	75	...	...	11	2
Total.....	10	372	823	690	1893	34	188	1	3	12	15

12 *A Comparison of Apollonius Rhodius with Homer.*

Prep. with two cases.

Prep.....	διά			κατά			ὑπέρ			παρέκ		
	gen.	acc.	tot.	gen.	acc.	tot.	gen.	acc.	tot.	gen.	acc.	tot.
Iliad.....	76	42	118	50	333	383	30	23	53	1	5	6
Od.....	21	35	56	18	253	271	19	8	27	1	3	4
Total.....	97	77	174	68	586	654	49	31	80	2	8	10

Prep. with three cases.

Prep....	ἀμφί			ἄντα			ἐπί			μετά		
	gen.	dat.	acc.	tot.	gen.	dat.	acc.	tot.	gen.	dat.	acc.	tot.
Iliad....	1	59	98	158	...	6	84	90	60	358	224	642
Od.....	1	29	37	67	... ¹	3	59	62	104	186	189	479
Total...	2	88	135	225	...	9	143	152	164	544	413	1121
									5	215	164	384

Prep. with three cases (continued).

Prep....	παρό			περί			πρός			ὑπό		
	gen.	dat.	acc.	tot.	gen.	dat.	acc.	tot.	gen.	dat.	acc.	tot.
Iliad....	40	134	90	264	51	58	48	157	17	7	144	168
Od.....	27	85	43	155	28	27	24	79	10	14	135	159
Total...	67	219	133	419	79	85	72	236	27	21	279	327
									126	187	62	375

- All Homer. { Total number of prepositions with cases in Homer 8198.
 Average frequency, one in 3.40 lines.
 Total number of occurrences with the gen. 1823, per cent. 22.23.
 " " " " " " " " " " 42.07.
 " " " " " " " " " " 35.70.
- Iliad. { Total number of prepositions with cases in the Iliad 4746.
 Average frequency, one in 3.31 lines.
 Total number of occurrences with the gen. 1160, per cent. 24.46.
 " " " " " " " " " " 41.70.
 " " " " " " " " " " 33.84.
- Odyssey. { Total number of prepositions with cases in the Odyssey 3452.
 Average frequency, one in 3.51 lines.
 Total number of occurrences with the gen. 663, per cent. 19.21.
 " " " " " " " " " " 42.58.
 " " " " " " " " " " 38.21.

¹In three places in the Od. ἄντα is followed by the gen. of going on board a ship. These are β, 416; ι, 177; ο, 284. They are better regarded as cases of tmesis, however.



TABLE SHOWING EACH PREPOSITION'S PER CENT. OF THE
WHOLE NUMBER OF PREPOSITIONS AND ITS
AVERAGE FREQUENCY PER LINES.

PREP.	APOLLONIUS.			ILIAJ.			ODYSSEY.			ALL HOMER.		
	No.	%	Freq.	No.	%	Freq.	No.	%	Freq.	No.	%	Freq.
ἀντί...	3	.17	1945	7	.15	2242	3	.08	4036	10	.12	2780.3
ἀπό....	74	4.2	78.8	273	5.8	57.5	99	2.8	122.3	372	4.5	74.7
εἰς....	163	9.4	35.8	374	7.9	41.9	449	13.	26.9	823	10.03	33.7
ἐκ....	161	9.3	36.2	406	8.5	38.6	284	8.2	42.6	690	8.4	40.3
ἐν....	296	17.	19.7	989	20.8	15.8	904	26.2	18.3	1893	23.1	14.7
πρό....	2	.11	2917.7	28	.59	560.4	6	.17	2018.3	34	.41	817.7
σύν....	64	3.7	91.1	113	2.4	138.9	75	2.2	161.4	188	2.3	147.8
ὑπέκ...	14	.80	416.8	13	.27	1207.1	2	.06	6055	15	.18	1853.5
διά....	63	3.6	92.6	118	2.5	132.9	56	1.6	216.2	174	2.1	159.8
κατά...	87	5.02	67.06	383	8.1	40.9	271	7.8	44.7	654	7.9	42.5
ὑπέρ...	43	2.5	135.7	53	1.1	296.1	27	.78	448.5	80	.97	347.5
διέκ...	21	1.2	277.8	1	.02	15693	11	.31	1100.9	12	.14	2316.9
παρέκ...	11	.63	530.5	6	.12	2615.5	4	.11	3027.5	10	.12	2780.3
ἀμφί...	69	3.9	84.5	158	3.3	99.3	67	1.9	180.7	225	2.7	123.5
ἀνά....	52	2.9	112.2	90	1.9	174.4	62	1.8	195.3	152	1.8	182.9
ἐπί....	302	17.3	19.3	642	13.5	24.4	479	13.8	25.3	1121	13.6	24.8
μετά...	82	4.7	71.1	233	4.9	67.3	151	4.3	80.2	384	4.6	72.4
παρά...	43	2.5	135.7	264	5.5	59.4	155	4.4	78.1	419	5.1	66.3
περί...	57	3.3	102.4	157	3.3	99.9	79	2.3	153.3	236	2.8	117.8
πρός...	11	.63	530.5	168	3.5	93.4	159	4.6	76.1	327	3.9	85.02
ὑπό....	115	6.6	50.7	266	5.6	59	109	3.2	111.1	375	4.5	74.1

**TABLES SHOWING THE NUMBER OF EXAMPLES OF POST-
POSITION OF EACH PREPOSITION AND THE PER CENT.
OF ITS TOTAL NUMBER OF OCCURRENCES.**

PREP.	APOLLONIUS.		HOMER.			
	Postp.	%	Il.	Od.	Tot.	%
ἀντί.....	...	...	5	...	5	50.
ἀπό.....	14	18.9	28	16	44	11.8
εἰς.....	7	4.3	20	28	48	5.8
ἐκ.....	10	6.2	20	18	38	5.5
ἐπ.....	66	22.3	71	67	138	7.3
πρό.....	...	...	4	...	4	1.2
σύν.....	1	1.5	2	6	8	4.2
ὑπέκ.....	...	...	1	...	1	6.6
διαπρό.....	...	...	2	...	2	66.6
διά.....	1	1.6	10	5	15	8.6
κατά.....	2	2.3	10	24	34	5.2
ὑπέρ.....	12	27.9	6	4	10	12.5
παρέ.....	1	9.1	...	...	...	...
ἀγρί.....	6	8.7	9	7	16	7.1
ἀνθ.....	1	1.9	8	6	14	9.2
ἐπί.....	31	10.2	108	34	142	12.6
μετά.....	4	5.	11	8	19	4.9
παρά.....	2	4.6	13	8	21	4.9
τερπ.....	12	21.1	11	9	20	8.5
πρός.....	...	...	2	1	3	.9
ὑπό.....	11	9.6	45	18	63	16.8
Total	181	10.42				
			Il. 8.13	Od. 7.50		
			All. 7.85			

**TABLE SHOWING THE NUMBER OF INSTANCES OF POST-
POSITION WITH EACH CASE AND THE PER CENT.
OF THE TOTAL NUMBER OF INSTANCES.**

CASE.	gen.		dat.		acc.		Total.
	No.	%	No.	%	No.	%	
Apol.....	57	31.5	105	58..	19	10.5	181
Il.....	89	23.1	188	48.7	109	28.2	386
Od.....	54	20.8	105	40.6	100	38.6	259
All Homer..	143	22.2	293	45.4	209	32.3	645

TABLE SHOWING THE NUMBER OF OCCURRENCES OF TMESIS
AND THE ADVERBIAL USE OF EACH PROPOSITION.

PREP.	APOLLONIUS.				HOMER.							
	Tmesis.		Adverbial.		Tmesis.		Adverbial.					
	No.	Freq.	No.	Freq.	Il.	Od.	Tot.	Freq.	Il.	Od.	Tot.	Freq.
ἀπτί.....	0	0	0	0	0	0	0	0	0	0	0	0
ἀπό.....	17	343.2	0	0	74	41	115	241.7	0	0	0	0
εἰς.....	3	1945	0	0	14	12	26	1069.3	0	0	0	0
ἐκ.....	30	194.5	0	0	107	101	208	133.6	0	0	0	0
ἐν.....	21	277.9	12	486.2	72	54	126	220.6	27	32	59	471.2
τρό.....	0	0	7	833.6	6	2	8	8475.3	7	3	10	2780.3
σύν.....	5	1167	11	530.4	19	18	37	751.4	0	0	0	0
διά.....	12	486.2	0	0	10	9	19	1463.3	0	0	0	0
κατά.....	11	530.4	0	0	109	101	210	132.4	0	0	0	0
ὑπέρ.....	2	2917.5	0	0	0	0	0	0	0	0	0	0
ἀμφί.....	8	729.4	16	364.7	30	37	67	414.9	41	23	64	434.4
ἀνά.....	19	307.1	0	0	35	36	71	391.6	1	1	2	18901.5
ἐπί.....	44	132.6	4	1458.7	104	103	207	134.3	17	4	21	1323.8
μετά.....	4	1458.7	16	364.7	12	8	20	1390.1	4	2	6	4633.8
ταρδ.....	3	1945	2	2917.5	21	34	55	505.5	11	6	17	1635.4
τερπ.....	13	448.8	17	343.2	34	34	68	408.8	43	37	80	347.5
τρό.....	1	5835	4	1458.7	19	17	36	772.3	7	5	12	2316.9
ὑπό.....	3	1945	0	0	49	33	82	839.1	7	2	9	3089.3
ἀμφιτερ.....	0	0	2	2917.5	0	0	0	0	2	0	2	13901.5
ἀποτρ.....	0	0	0	0	0	0	0	0	2	0	2	13901.5
διατρ.....	0	0	1	5835	0	0	0	0	16	2	18	1544.6
ἐπιτρ.....	0	0	11	530.4	0	0	0	0	0	0	0	0
ταρεκ.....	0	0	6	972.5	0	1	1	27803	2	6	8	3475.3
τεριτρ.....	0	0	1	5835	0	0	0	0	2	0	2	18901.5
προτρ.....	0	0	2	2917.5	0	0	0	0	0	0	0	0
ὑπέκ.....	0	0	0	0	0	0	3	9267.7	0	0	0	0
ὑπεκτρ.....	1	5835	0	0	0	0	0	0	0	0	0	0
Total.....	197	29.6	113	51.6	715	644	1359	Il. 21.9 Od. 18.8	20.4	189	123	312
								Il. 83.0 Od. 98.4				89.1

CLASSIFICATION OF THE USES OF THE PREPOSITIONS.

ἀντί.

This preposition occurs but 3 times in Apollonius, signifying *instead of*. Homer, too, finds little occasion for its use, having but 10 examples, 7 in the Iliad, 3 in the Odyssey. There is little difference in its relative frequency in the two poets. Homer shows greater freedom of position in that he postpones one half of his examples of ἀντί (all in the Iliad), whereas Apollonius does not postpone it at all.

The examples for Apollonius are:

2, 448 ἀντὶ δὲ τοῦ θάνατόν μοι ἄφαρ θεὸς ἐγγυαλίξαι ; 2, 851
οὐδὲ δ' ἀντὶ . . . Ἰδμονος . . . Ἀγαμήστορα κυδαίνουσιν ; 4, 30
ἀντ' ἐμέθεν . . . πλόκον εἰμι λιπούσα.

ἀπό.

Apollonius uses this preposition 74 times, chiefly in the locative sense with verbs of motion *away from*, or of position *apart from*, or *at a distance from*, less often expressing *origin* or *source*. He also uses it in two instances (1, 691 and 2, 454) in a partitive relation, of the whole from which a part is taken.

He has followed Homer very closely in the use of this preposition. The latter uses it 372 times, 273 in the Iliad, 99 in the Odyssey. Its relative frequency in the two poets is nearly the same, although in the Iliad it is much more frequent, in the Odyssey much less frequent, than in the Argonautica. Apollonius postpones ἀπό much more freely than Homer, as is generally true also of the other prepositions. It is not used adverbially, but is common in tmesis in both poets, especially in the latter.

ἀπό may be classified as follows :

I. OF MOTION *away from*, either expressed or implied :

1) With names of countries, e. g.,

1, 77 ἀπ' Εὐβοίης Κάνθος κίε ; cf. 1, 125 ; 1, 535 ; 2, 1143 ;
3, 356 ; 3, 375 ; 4, 1775.

2) With other nouns, e. g.,

1, 989 ἀπ' οὔρεος ἀίξαντες ; cf. 1, 1067 ; 1, 1107 ; 1, 1231 ;
1, 1278 ; 2, 188 ; 2, 456 ; 2, 538 ; 2, 1042 ; 2, 1216 ; 2, 1261 ;
3, 48 ; 3, 439 ; 3, 534 ; 3, 587 ; 3, 760 ; 3, 1014 ; 3, 1037 ; 3,
1352 ; 3, 1366 ; 3, 1395 ; 4, 80 ; 4, 104 ; 4, 109 ; 4, 114 ; 4, 162 ;
4, 724 ; 4, 752 ; 4, 768 ; 4, 885 ; 4, 901 ; 4, 926 ; 4, 1186 ; 4,
1206 ; 4, 1243 ; 4, 1303 ; 4, 1365 ; 4, 1390 ; 4, 1529 ; 4, 1636 ;
4, 1647.

These categories are common in Homer, e. g.,

1) Il. Ω, 492 ἀπὸ Τροίηθεν ιόντα ; Od. κ, 49 φέρεν . . . γαίης
ἀπὸ πατρίδος ; 2) Il. A, 249 ἀπὸ γλώσσης . . . ρέεν ; Od. θ,
375 ἀπὸ χθονὸς . . . ἀερθείσ, etc.

3) With persons, e. g.,

1, 821 ἀνερχομένους Θρηκῶν ἄπο ; cf. 3, 965 ; 4, 983. From
Homer cf. Il. Λ, 556 ἀπὸ Τρώων . . . ἥιε ; Od. ι, 461 ἀπὸ ἔο
πέμπε, etc.

4) Of light coming from a place, e. g.,

1, 437 σέλας . . . λαμπόμενον θυέων ἄπο ; 3, 1016 ἀπὸ
ξανθόοι καρήατος Αἰσονίδαο στράππεν Ἔρως (metaphorically) ;
also 4, 1144. From Homer cf. Il. B, 457 ἀπὸ χαλκοῦ . . .
αἴγλη παρφανόωσα ; N, 341 ; Σ, 214, etc.

5) Of defending :

1, 815 ἀπὸ μητρὸς λάβθην . . . ἄμυνον. Cf. Il. N, 440 ἀπὸ¹
χροὸς ἥρκει δλεθρον ; Od. β, 59 ἀρῆν ἀπὸ οἴκου ἀμῦναι, etc.

6) Metaphorically :

1, 979 βάλεν δ' ἀπὸ δείματα θυμοῦ which is rather tmesis than
prepositional. Homer does not have the expression ἀπὸ θυμοῦ
with a verb of motion. He has it with a verb of rest, however.
Cf. below under II.

II. DENOTING POSITION away from, apart from, e. g.,

1, 60 οἷος ἀπ' ἄλλων . . . ἀριστήων ; cf. 1, 937 ; 2, 192 ; 3,
907 ; 3, 912 ; 4, 1090 ; 4, 1172 ; metaphorically 2, 253 θεοῖς ἀπὸ¹
θυμοῦ ἔσεσθαι ; cf. also 2, 865. Cf. Il. B, 292 μένων ἀπὸ ἡς
ἀλόχοιο ; Il. A, 562 ἀπὸ θυμοῦ μᾶλλον ἐμοὶ ἔσεαι.

III. OF EXTENT from a position :

1, 945 ἡρέθονται . . . ἀπὸ . . . ὕμων ; 4, 1400 ἀπὸ κρατὸς . . .
ἄχρις ἐπ' ἄκνηστιν κεῦτ ἄπνοος. With 1, 945 cf. Il. B, 448.

IV. OF ORIGIN OR SOURCE:

1) Of descent:

1, 231 ἀφ' αἰματος εὐχετόωντο ἔμμεναι ; cf. 2, 359 ; 3, 920.

Cf. Od. κ, 350 γίγνονται . . . ἐκ τε κρηνέων ἀπό τ' ἀλσέων.

2) Of source:

1, 625 αὐδηθεῖσαν . . . Σικίνου ἄπο ; cf. 1, 766 ; Il. Λ, 675
ἔβλητ' . . . ἐμῆς ἀπὸ χειρός.

V. PARTITIVELY, of the whole from which a part is taken :

1, 691 κτερέων ἄπο μοῖραν ἐλοῦσαν ; 2, 454 φορέοντες ἕῆς ἀπὸ¹
μοῖραν ἐδωδῆς. Cf. Od. ε, 40 λαχὼν ἀπὸ ληίδος αλσαν ; cf. ν,
138 and Il. Σ, 327. This construction is frequent in Thucydides,
e. g., 1, 110 δλίγοι ἀπὸ πολλῶν ; 1, 116 λαβὼν ἔξήκοντα ναῦς
ἀπὸ τῶν ἐφορμουσῶν, etc. See Kühner, Gram., II, § 430, 3, b.

εἰς, ἐς.

FORM. Apollonius prefers the shorter form, the proportion of
ἐς to εἰς being 114 to 52. Homer has about the same proportion
in favor of ἐς, viz., 584 to 265.

USE. The frequency of this preposition in the Argonautica is
slightly below that of Homer. It is to be observed that it is con-
siderably more frequent in the Odyssey (once in 26.9 lines) than
in the Iliad (once in 41.9 lines). In this respect Apollonius is a
little nearer the Iliad, using it once in 35.8 lines. Postposition
of εἰς is not very frequent in either poet, the Argonautica having
7 instances (4.3 per cent.), the Homeric poems 48 (5.8 per cent.).
It is not used adverbially, seldom in tmesis (Apollonius 3 times,
or once in 1945 lines, Homer 26, or once in 1069.3 lines).

In the main Apollonius has followed his predecessor closely in
the use of εἰς. The prevailing one is the locative, expressing
motion *to* or *into* a place, less often *to* or *towards* a person. It also
denotes *time*, *limit* or *measure* and *purpose* or *end*.

The uses of εἰς may be classified as follows :

I. OF PLACE:

1) With verbs of motion or implying motion :

(a) With names of countries, cities, rivers, e. g.,

1,416 ἄγεινῆα . . . ἐς Ἑλλάδα ; 1,419 ἐς Ὀρτυγίην . . . κομίσσω ;
 4, 608 ἐς Ἡριδανὸν προκυλίνδεται ; cf. also 1, 623 ; 1, 904 ;
 2, 639 ; 2, 893 ; 2, 1156 ; 2, 1195 ; 3, 2 ; 3, 29 ; 3, 61 ; 3, 89 ;
 3, 339 ; 3, 601 ; 3, 992 ; 3, 1059 ; 3, 1080 ; 3, 1113 ; 3, 1134 ;
 4, 98 ; 4, 626 ; 4, 652 ; 4, 809 ; 4, 1161 ; 4, 1327 ; 4, 1490 ;
 4, 1703. Cf. Il. B, 667 ἐς Ρόδον ίξεν ; Od. a, 18 νέεσθαι εἰς
 Ἰθάκην, etc.

(b) With other nouns, e. g.,

1, 39 εἰς ἐν ιόντες ; 1, 109 ἐς δμιλον ὀρτσεν, etc. Cf. also
 1, 248 ; 1, 363 ; 1, 577 ; 1, 635 ; 1, 654 ; 1, 708 ; 1, 853 ; 1, 916 ;
 1, 1007 ; 1, 1010 ; 1, 1051 ; 1, 1108 ; 1, 1110 ; 1, 1173 ; 1, 1188 ;
 1, 1236 ; 1, 1263 ; 2, 322 ; 2, 368 ; 2, 403 ; 2, 746 ; 2, 831 ;
 2, 886 ; 2, 934 ; 2, 986 ; 2, 1081 ; 2, 1091 ; 2, 1167 ; 2, 1170 ;
 2, 1242 ; 3, 41 ; 3, 177 ; 3, 212 ; 3, 419 ; 3, 538 ; 3, 589 ; 3, 738 ;
 3, 820 ; 3, 841 ; 3, 903 ; 3, 907 ; 3, 1147 ; 3, 1165 ; 3, 1196 ;
 3, 1239 ; 3, 1269 ; 3, 1278 ; 3, 1358 ; 3, 1381 ; 3, 1382 ; 3, 1384 ;
 3, 1396 ; 3, 1404 ; 4, 100 ; 4, 135 ; 4, 183 ; 4, 214 ; 4, 310 ;
 4, 348 ; 4, 385 ; 4, 404 ; 4, 415 ; 4, 440 ; 4, 454 ; 4, 521 ; 4, 597 ;
 4, 636 ; 4, 689 ; 4, 759 ; 4, 805 ; 4, 949 ; 4, 1002 ; 4, 1014 ;
 4, 1041 ; 4, 1077 ; 4, 1313 ; 4, 1333 ; 4, 1566 ; 4, 1577 ; 4, 1599 ;
 4, 1742.

Examples from Homer are abundant, e. g.,

Il. A, 402 καλέσασ' ἐς μακρὸν "Ολυμπον ; Od. κ, 158 εὶς ὁδὸν . . .
 ἤκεν, etc.

2) With verbal nouns of motion, e. g.,

1, 336 ἐς Ἑλλάδα νόστος ; cf. 2, 416 ; 1, 337 ἐς Αἰγάταο
 κέλευθοι ; 2, 777 ἐς Αἰγάτην . . . πλόον ; cf. also, 2, 353 ; 2, 692 ;
 4, 1508.

Homer uses *eis* with ὁδός in two instances, viz., Od. κ, 563
 ὁδὸν . . . εἰς Ἀίδαο δόμους ; Od. χ, 128 ὁδὸς ἐς λαύρην. With
 other prepositions he has the following : with ἐπί, Od. γ, 143
 νόστου . . . ἐπ' εὐρέα νῶτα θαλάσσης ; cf. Il. K, 509–10 ; also Od. ε,
 237 ; with ἀμ, Hym. to Ap. P. 49 κέλευθοι . . . ἀμ πεδίον ; with
 ὑπείρ, Od. δ, 172 ὑπείρ ἄλα νόστον ; with ἐκ, Il. I, 622 ἐκ
 κλισίης νόστου ; cf. Od. a, 327.

3) With verbs implying motion or direction, as

1, 725 ἐς ἡέλιον . . . δσσε βάλοις ; 1, 938 εὶς ἄλα κεκλιμένη ;
 cf. also 2, 49 ; 2, 684 ; 2, 732 ; 3, 298 ; 3, 503 ; 3, 744 ; 3, 951 ;

4, 681. Cf. Il. Σ, 469 ἐς πῦρ ἔτρεψε; Od. ε, 439 ἐς γαῖαν ὥρμανενος, etc.

4) With verbs of rest implying a previous motion:

2, 606 πέτραι δ' εἰς ἔνα χώρον . . . ἐρρίζωθεν; 4, 336 εἰς ἀκτὰς πληθύν λίπεν. Cf. Il. Ω, 332 ἐς πεδίον προφανέντε; Od. ρ, 447 στῆθ' . . . ἐς μέσσον, etc.

5) In 1, 647 ἄλλοιθ' ὑποχθονίοις ἐναρίθμιος, ἄλλοτ' ἐς αὐγὰς ἡελίους ζωῶσι μετ' ἀνδράσιν ‘now counted among those beneath the earth, now among living men *in the sunlight*,’ ἐς is used where we would expect ἐν or the simple dative. Motion, however, is implied here, the idea being transference to the light of the sun among living men. So Beck¹ translates ‘nunc inferis adnumeratur, nunc ad iubar solis inter viventes versaretur’ and similarly Shaw.² Willmann³ has ‘dass sie anjetzt sich den Schatten vereinigt, jetzt in der Sonne strahlendem Glanz mit den Menschen den lebenden.’ Ville de Mirmont⁴ has ‘tantôt compter parmi ceux que habitent sous la terre, tantôt parmi les hommes qui vivent à la clarté du soleil.’

II. WITH PERSONS:

1) Of motion to, e. g.,

·1, 12 ὸκετο δ' ἐς Πελίην; cf. also 1, 1296; 1, 1330; 2, 277; 2, 467; 2, 777; 3, 1172; 4, 762; 4, 772; 4, 773; 4, 1479.

2) With verb of addressing:

1, 250 ἄλλη δ' εἰς ἐτέρην ὀλοφύρετο δάκρυ χέουσα. These examples are all in the singular except one, 4, 1479. The singular, too, is more common in Homer, though εἰς with the plural is frequent. The scholia to Homer say ἐς = πρός when so used with single persons. Kühner, Gram., II, § 432, would assign to the prepositional phrase in prose the connotation of ‘dwelling,’ ‘land;’ cf. Thucyd. 1, 137, 3 ἐσπέμπει γράμματα ἐς βασιλέα (to the house of the king); Isaeus, 7, 14 ἐλθὼν εἰς τὴν ἐμὴν μητέρα (to the house of my mother), etc. In Homer, however, and the

¹ Edition of 1797, Leipzig.

² Edition of 1779, Oxford.

³ Die Argonautenzug . . . verdeutscht, Köln, 1832.

⁴ Apollonios de Rhodes. Les Argonautes. Traduction française . . . Bordeaux, 1892.

other epic poets *eis* is used like *πρός* with persons. For examples in Homer cf. Il. H, 312 *eis Αγαμέμνονα . . . ἄγον*; Od. χ, 202 *βήτην εἰς Οδυσῆα*, etc.

III. DENOTING TIME:

1) A *limit* of time:

1, 603 *ἐς ἔνδιον*; 1, 1138 *ἐς αἰεί*; 2, 718 *εἰς αἰέν*.

2) An *approximate point* of time:

1, 690 *ἐπερχόμενον . . . εἰς ἔτος*; 1, 1151 *ἐς ἡῶ*; Cf. 4, 1620; 4, 1688; 3, 1389 *ἐς ωραίνη*.

3) Opposed to *ἐκ* in such phrases as

1, 861 *εἰς ἡμαρ ἀεὶ ἐξ ἡματος*; 4, 1772 *εἰς ἔτος ἐξ ἔτεος*. Cf. (1) Il. A, 601 *ἐς ἡέλιον καταδύντα*; (2) Od. ξ, 384 *ἔλευσεσθαι ἡ ἐς θέρος ἡ ἐς ὁπώρην*; (3) Il. Ξ, 86 *ἐκ νεότητος . . . ἐς γῆρας*, etc.

IV. OF LIMIT OR MEASURE:

1) 1, 1193 *τόσση . . . μῆκός τε καὶ ἐς πάχος ηεν ἰδέσθαι*; 2, 221 *γῆρας . . . ἐς τέλος ἔλκω*; 2, 314 *χρείων ἐξείης τε καὶ ἐς τέλος*.

2) With numeral:

2, 976 *τετράδος εἰς ἑκατὸν δεύοιτό κεν* ‘it would lack but four of being or reaching 100.’ Cf. Il. X, 397 *ἐς σφυρὸν ἐκ πτέρυνης*; Ψ, 169 *ἐς πόδας ἐκ κεφαλῆς*, etc.

V. OF PURPOSE or END, e. g.,

1, 477 *εἰς ἄτην . . . κῆρο οἰδάνει*; cf. also 2, 64; 2, 1051; 3, 1176; 4, 1154; 4, 1459; 4, 1602. Cf. Il. I, 102 *εἰπεῖν εἰς ἀγαθόν*; Od. μ, 372 *εἰς ἄτην κοιμήσατε*, etc.

ἐκ, ἐξ.

FORM. *ἐκ* is used before a consonant, *ἐξ* before a vowel. The proportion of *ἐκ* to *ἐξ* in Apollonius is 134 to 57; in Homer 622 to 276.

USE. This preposition is slightly more frequent in our poet (once in 36.2 lines) than in Homer (once in 40.3 lines). It is more frequent in the Iliad (once in 38.6 lines) than in the Odyssey (once in 42.6 lines). The Argonautica is, therefore, nearer the Iliad in this respect. Apollonius postpones *ἐκ* a little

oftener than his predecessor (10 examples, or 6.2 per cent. in the former, 38 examples, or 5.5 per cent. in the latter). Tmesis is frequent in both poets, but much more so in Homer (once in 194.5 lines in Apollonius, once in 133.6 in Homer).

The most common use of this preposition is to denote *from* (*out of*), where there was a previous rest in, a place, in distinction from *ἀπό* which properly means simply separation or direction *away from*. In many cases, however, the two are used with no apparent difference in signification. From a place may be conceived either as direction or separation from (*ἀπό*), or source out of (*ἐκ*). *ἐκ* also denotes *distinction from*, *position from whence an action takes place*, *material*, *descent or parentage*, *cause*, *agency*, *means*, *source*, *time*.

The uses of *ἐκ* may be classified as follows :

I. DENOTING PLACE whence or out of:

1) With verbs of motion or implying motion :

(a) From lands, cities, people, as

1, 69 ἐξ Ὀπόεντος ὥρσεν ; cf. also 1, 207 ; 2, 277 ; 2, 424 ; 2, 611 ; 2, 995 ; 2, 1096 ; 2, 1167 ; 4, 385. Cf. II. A, 269 ἐκ Πύλου ἐλθών ; Od. κ, 40 ἐκ Τροίης ἀγεται, etc.

(b) From buildings or parts of buildings, e. g.,

1, 306 δόμων ἐξ ὥρτο νέεσθαι ; cf. also 1, 804 ; 1, 1212 ; 2, 468 ; 2, 816 ; 3, 249 ; 3, 285 ; 3, 442 ; 3, 671 ; 4, 708 ; 4, 743 ; 4, 876 ; 4, 1119 ; 4, 1220. Cf. II. Z, 377 ἔβη ἐκ μεγάροιο ; Od. ζ, 74 ἐκ θαλάμοιο φέρεν, etc.

(c) From parts of the body, e. g.,

1, 743 ἐκ δέ οἱ ὄμον κεχάλαστο ; 2, 50 στηθέων ἐξ αἵμα κεδάσσαι ; cf. also 1, 1313 ; 2, 207 ; 2, 666 ; 3, 289 ; 3, 1303 ; 4, 901 ; 4, 1308. Cf. II. Γ, 221 ἐκ στήθεος εῖη ; Od. ε, 316 ἐκ χειρῶν προέηκε, etc.

(d) With other nouns, as

1, 307 ἐκ νηοῖο εἰσιν ; cf. further 1, 385 ; 1, 553 ; 1, 640 ; 1, 894 ; 1, 986 ; 1, 1100 ; 1, 1104 ; 1, 1109 ; 1, 1148 ; 1, 1160 ; 1, 1281 ; 1, 1361 ; 2, 165 ; 2, 166 ; 2, 224 ; 2, 303 ; 2, 356 ; 2, 390 ; 2, 402 ; 2, 431 ; 2, 826 ; 2, 827 ; 2, 914 ; 2, 1086 ; 2, 1239 ; 3, 213 ; 3, 231 ; 3, 294 ; 3, 316 ; 3, 431 ; 3, 473 ;

3, 569 ; 3, 721 ; 3, 739 ; 3, 1035 ; 3, 1060 ; 3, 1199 ; 3, 1236 ;
 3, 1266 ; 3, 1303 ; 3, 1340 ; 3, 1347 ; 3, 1364 ; 3, 1380 ; 4, 198 ;
 4, 207 ; 4, 628 ; 4, 632 ; 4, 659 ; 4, 673 ; 4, 779 ; 4, 871 ; 4, 885 ;
 4, 924 ; 4, 992 ; 4, 1054 ; 4, 1110 ; 4, 1135 ; 4, 1267 ; 4, 1363 ;
 4, 1734.

2) Of direction, with verbs of looking :

3, 745 ἔδρακον ἐκ νηῶν ; cf. 4, 568 ; 4, 898. Cf. Il. Λ, 337
 ἐξ Ἰδης καθορῶν ; Od. ε, 283 τηλόθεν ἐκ Σολύμων ὄρέων ἵδεν, etc.

3) Of position :

2, 1107 οὐ δέ πῃ ἀστρα . . . φαίνεται ἐκ νεφέων ; 4, 1426
 ἐκ δέ νυ κείνων δευδρέων . . . ἐξέφανεν ; cf. 1, 801 ; 1, 1115.
 Cf. Il. Λ, 62 ἐκ νεφέων ἀναφαίνεται . . . ἀστήρ ; Il. Ε, 864, etc.

4) Of implied motion :

2, 700 ἐκ νυ πάντων . . . μηρία . . . καίνον ‘cut the thigh
 bones from all and burnt them ;’ 2, 1171 ἐκ νηὸς δῶκε σφισιν
 εἷματα δῦναι ‘he took clothing from the ship and gave it to them
 to put on ;’ 3, 616 ἐξ ἀχέων . . . κατελώφεεν ὑπνος ‘sleep gives
 rest from distresses ;’ 3, 1212 ή δ' ἀίουσα κευθμῶν ἐξ ὑπάτων of
 the sound coming from the bottom of the hole ; 4, 1149 ἔσαν ἐκ
 πεδίων ‘came from the plains.’ Cf. Il. Ξ, 130 ἐνθα δ' ἔπειτ
 αὐτοὶ μὲν ἔχώμεθα δημοτῆτος ἐκ βελέων ‘hold back from fighting
 (going) out of range ;’ Od. ζ, 224 ἐκ ποταμοῦ χρόα νίζετο ‘washed
 his body with water brought from the river,’ etc.

5) Of extent from a point :

1, 222 ἀμφὶ δὲ νάτοις κράatos ἐξ ὑπάτοιο καὶ αὐχένος . . .
 δονέοντο . . . ἔθειραι ; cf. also 3, 1271 ; 4, 180 ; 4, 1346 ; 4,
 1606. Cf. Il. Π, 640 ἐκ κεφαλῆς εἴλυτο διαμπερὲς ἐς πόδας ;
 Il. Χ, 397, etc.

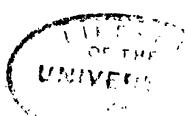
6) Of separation or distinction from :

1, 620 οἵη δ' ἐκ πασέων . . . περιφείσατο ; cf. 1, 1352 ; 2,
 1150. Cf. Il. Δ, 96 ἐκ πάντων δὲ μάλιστα ; Od. δ, 723 ἄλγε
 ἔδωκεν ἐκ πασέων, etc.

II. Besides the locative relations given above the uses of ἐκ
 may be classified under the following heads :

1) Of material :

2, 845 ἐκ κοτίνοιο φάλαγξ ; 3, 1324 ἀραρύιαν . . . ἐξ
 ἀδάμαντος. Cf. Il. Χ, 152 ἐξ ὑδατος κρυστάλλῳ.



2) Of descent or parentage:

1, 901 γένοιτο ἐκ μακάρων ; cf. 2, 1153 ; 3, 919 ; 4, 255. Cf. Il. E, 548 ἐκ δὲ Διοκλῆος . . . γενέσθην ; Od. v, 192 τέων δ' ἐξ εὑχεται εἶναι ἀνδρῶν, etc.

3) Of agent:¹

1, 1098 ἐκ γὰρ τῆς ἀνεμοί τε θάλασσά τε . . . χθὼν . . . πεπείρηται ; cf. further 2, 426 ; 2, 608 ; 2, 798. Cf. Il. B, 33 ἐφῆπται ἐκ Διός ; Od. η, 70 τετίμηται τε καὶ ἔστιν ἐκ τε φίλων παίδων ἐκ τ' αὐτοῦ Ἀλκινόοι, etc.

4) Of means:

1, 520 ἐκ δ' ἀνέμοιο εῦδιοι ἐκλύζοντο τινασσομένης ἀλὸς ἄκραι, cf. also 2, 1248 ; 3, 345 ; 4, 215. Cf. Il. Λ, 308 σκίδναται ἐξ ἀνέμοιο . . . ἰωῆς.

5) Of cause:

4, 613 οὐρανὸν . . . λιπῶν ἐκ πατρὸς ἐνιπῆς. Cf. Od. γ, 135 οἵτον ἐπέσπον μήνιος ἐξ ὀλοῆς ; Il. I, 566, etc.

6) Of source:

1, 283 ἔην ἔτι λοιπὸν ἔέλδωρ ἐκ σέθεν ; 1, 1071 ἐκ Διὸς ἡμαρ ἐπήλυθεν ; cf. also 2, 196 ; 2, 527 ; 2, 931 ; 2, 1079 ; 2, 1122 ; 3, 182 ; 3, 498 ; 3, 627 ; 3, 677 ; 3, 903 ; 3, 1027 ; 3, 1301 ; 4, 157 ; 4, 446 ; 4, 607 ; 4, 674 ; 4, 1082 ; 4, 1446 ; 4, 1762. Cf. Il. A, 63 ὄναρ ἐκ Διός ἔστιν ; Od. τ, 93 ἐξ ἐμεῦ ἐκλυνεις, etc.

7) According to (secundum):

3, 1006 ἦ γὰρ ἕοικας ἐκ μορφῆς ἀγανῆσιν ἐπητείγοι κεκάσθαι 'surely (to judge) from thy form thou shouldest excel.'—The Paris (Didot) edition² renders this 'profecto enim videris secundum formam molli lenitate ornata esse.' So also Beck. No exact parallel to this appears in Homer. Giseke, Die allmähliche Entstehung der Gesänge des Ilias aus Unterschieden im Gebrauch der Präpositionen, 1853, p. 54, quotes this passage in Apollonius in connection with Il. K, 68 πατρόθεν ἐκ γενεῆς ὄνομάζων ἄνδρα ἔκαστον which Monro, Hom. Gram., § 223, renders 'calling them by their father's name according to family.'

¹ ἐκ used of the agent or author of an action with passive and intransitive verbs instead of ὑπό is common in Herodotus, also often in tragedy, seldom in Attic prose. Cf. Kühner, Gram., II, § 430.

² Hesiodi et aliorum carmina, ed. F. S. Lehrs, 1862. The Argonautica with Latin translation is included in this collection.

III. OF TIME:

1) 2, 911; 4, 431 ἐξ οὐ; 3, 302 ἐκ δὲ τοῦ; 4, 520 ἐκ τόθεν.

All these expressions are frequent in Homer, e. g., Il. A, 6; Od. 295; Od. β, 27, etc.

2) *Particular points of time:*

1, 498 νείκεος ἐξ ὀλοοῖ διέκριθεν ‘after the quarrel;’ cf. further 1, 861; 1, 1073; 2, 432; 4, 704; 4, 1772. Cf. Il. N, 493 μῆλα πιόμεν’ ἐκ βοτάνης, etc.

ἐν, ἐνί, εἰν.

FORM. The forms *ἐν* and *ἐνί* occur equally often in Apollonius, the ratio of *ἐν* to *ἐνί* and *εἰν* being 160 : 160 : 8. Homer has *ἐν* 1433 times, *ἐνί* 604, *εἰν* 36, *εἰνί* 5.

USE. *ἐν* is considerably less frequent in the Argonautica (once in 19.7 lines) than in Homer (once in 14.7 lines; Iliad once in 15.8 lines, Od. once in 13.3 lines). Postposition is frequent in both poets, but much more so in Apollonius (66 instances or 22.3 per cent.; Homer 138 or 7.3 per cent.). The adverbial use of *ἐν* occurs with little difference in frequency in the two poets. In the matter of tmesis, however, our poet falls considerably below his predecessor (once in 277.9 lines in the former, once in 220.6 in the latter).

ἐν is found in few other uses than the strictly locative one which properly belongs to it. The classification is as follows:

I. OF PLACE:

1) *Of rest in a place:*

(a) With names of countries, cities, rivers, islands, etc.:

1, 45 Φυλάκη ἐν δηρὸν ἔλειπτο; 2, 522 ἐν δὲ Κέφ κατενάσσατο; cf. 1, 81; 1, 83; 1, 94; 1, 536; 1, 537; 1, 1305; 3, 57; 3, 549; 3, 858; 3, 976; 3, 1177; 4, 425; 4, 434; 4, 1396; 4, 1483; 4, 1687. Cf. Il. Γ, 244 κάτεχεν *ala* ἐν Δακεδαιμονί; Od. θ, 461 ἐὼν ἐν πατρίδι γαίῃ, etc.

(b) With buildings or parts of buildings, e. g.,

1, 148 δόμοις ἐνὶ . . . τέκεν; cf. further 1, 225; 1, 810; 1, 818; 1, 909; 1, 960; 1, 1174; 2, 304; 2, 381; 2, 437;

2, 459 ; 2, 778 ; 2, 1022 ; 2, 1023 ; 2, 1154 ; 3, 215 ; 3, 228 ;
 3, 251 ; 3, 278 ; 3, 305 ; 3, 585 ; 3, 648 ; 3, 656 ; 3, 798 ; 3, 838 ;
 3, 1116 ; 3, 1127 ; 4, 8 ; 4, 471 ; 4, 1022 ; 4, 1083, 4, 1159 ;
 4, 1160 ; 4, 1722. Cf. Π. Γ, 233 ξείνισσεν οἴκῳ ἐν ἡμε-
 τέρῳ ; Od. η, 12 τρέφε ἐν μεγάροισιν ; etc.

(c) Among several people :

1, 342 ἡμενον ἐν μέσσοισι ; cf. further 1, 464 ; 1, 819 ; 1, 1213 ;
 1, 1338 ; 2, 10 ; 2, 238 ; 2, 309 ; 2, 748 ; 2, 881 ; 2, 1281 ; 3,
 23 ; 3, 443 ; 3, 667 ; 3, 812 ; 4, 1191 ; 4, 1276.

Cf. Il. Η, 45 ἐνὶ Τρώεσσ' ἀγορεύων, etc.

(d) With other nouns, as

1, 16 ἐνὶ πόντῳ . . . νόστον ὀλέσση ; cf. further 1, 121 ; 1,
 126 ; 1, 128 ; 1, 160 ; 1, 200 ; 1, 215 ; 1, 254 ; 1, 264 ; 1, 375 ;
 1, 441 ; 1, 460 ; 1, 467 ; 1, 478 ; 1, 499 ; 1, 529 ; 1, 561 ; 1, 622 ;
 1, 638 ; 1, 656 ; 1, 673 ; 1, 728 ; 1, 746 ; 1, 770 ; 1, 788 ; 1, 814 ;
 1, 831 ; 1, 872 ; 1, 965 ; 1, 1006 ; 1, 1034 ; 1, 1090 ; 1, 1111 ;
 1, 1113 ; 1, 1211 ; 1, 1234 ; 1, 1323 ; 2, 26 ; 2, 36 ; 2, 44 ; 2, 123 ;
 2, 131 ; 2, 132 ; 2, 151 ; 2, 233 ; 2, 278 ; 2, 281 ; 2, 306 ; 2, 318 ;
 2, 332 ; 2, 334 ; 2, 334 ; 2, 387 ; 2, 399 ; 2, 478 ; 2, 525 ; 2, 597 ;
 2, 668 ; 2, 712 ; 2, 820 ; 2, 843 ; 2, 872 ; 2, 910 ; 2, 927 ; 2, 939 ;
 2, 956 ; 2, 972 ; 2, 1006 ; 2, 1018 ; 2, 1021 ; 2, 1024 ; 2, 1028 ;
 2, 1057 ; 2, 1102 ; 2, 1129 ; 2, 1193 ; 2, 1213 ; 2, 1235 ; 2, 1238 ;
 3, 42 ; 3, 49 ; 3, 63 ; 3, 93 ; 3, 114 ; 3, 134 ; 3, 140 ; 3, 168 ; 3,
 170 ; 3, 204 ; 3, 309 ; 3, 343 ; 3, 397 ; 3, 525 ; 3, 551 ; 3, 605 ;
 3, 635 ; 3, 644 ; 3, 671 ; 3, 700 ; 3, 728 ; 3, 743 ; 3, 757 ; 3, 759 ;
 3, 801 ; 3, 835 ; 3, 851 ; 3, 855 ; 3, 857 ; 3, 939 ; 3, 944 ; 3, 968 ;
 3, 976 ; 3, 980 ; 3, 1030 ; 3, 1031 ; 3, 1105 ; 3, 1114 ; 3, 1160 ; 3,
 1163 ; 3, 1206 ; 3, 1263 ; 3, 1293 ; 3, 1298 ; 4, 13 ; 4, 23 ; 4, 88 ;
 4, 159 ; 4, 186 ; 4, 202 ; 4, 214 ; 4, 219 ; 4, 222 ; 4, 232 ; 4, 267 ;
 4, 280 ; 4, 287 ; 4, 316 ; 4, 331 ; 4, 452 ; 4, 480 ; 4, 487 ; 4, 518 ;
 4, 544 ; 4, 562 ; 4, 588 ; 4, 627 ; 4, 689 ; 4, 694 ; 4, 696 ; 4, 782 ;
 4, 790 ; 4, 794 ; 4, 810 ; 4, 853 ; 4, 882 ; 4, 888 ; 4, 904 ; 4, 916 ;
 4, 970 ; 4, 981 ; 4, 986 ; 4, 1045 ; 4, 1053 ; 4, 1059 ; 4, 1069 ; 4,
 1089 ; 4, 1091 ; 4, 1093 ; 4, 1123 ; 4, 1129 ; 4, 1133 ; 4, 1137 ;
 4, 1142 ; 4, 1145 ; 4, 1153 ; 4, 1175 ; 4, 1283 ; 4, 1394 ; 4, 1498 ;
 4, 1548 ; 4, 1617 ; 4, 1635 ; 4, 1671 ; 4, 1680 ; 4, 1705 ; 4, 1713 ;
 4, 1717 ; 4, 1721 ; 4, 1726 ; 4, 1732.

2) With verbs of motion implying subsequent rest:

1, 506 ἔπεσον δὲ ἐνὶ κύμασιν ; 1, 757 ; ἐν πλήμνησι
πίπτειν ; cf. also 1, 1027 ; 1, 1056 ; 1, 1246 ; 1, 1248 ; 2, 107 ; 2,
256 ; 2, 371 ; 2, 962 ; 2, 1014 ; 3, 1307 ; 3, 1312 ; 4, 332 ; 4,
388 ; 4, 769 ; 4, 930 ; 4, 1109 ; 4, 1290. Cf. Il. Δ, 522 ἐν κονίησι
κάππεσεν ; Od. ν, 71 ἐν νηὶ κατέθεντο, etc.

II. OF STATE OR CONDITION :

2, 66 δήσαντες ἐν αἰσῃ ; 2, 214 ἀνάπτομαι ἐν καμάτοισιν ; cf.
also 2, 646 ; 2, 1132 ; 3, 476 ; 4, 1735. Cf. Il. Γ, 20 μαχέσασθαι ἐν
αἰνῇ δηιοτῆτι ; Od. τ, 360 κακότητι βροτοὶ καταγηράσκουσιν, etc.

III. OF TIME :

1, 1080 ἐνὶ νυκτί, cf. 3, 798 ; 3, 862 ; 4, 60 ; 3, 327 ἐνὶ ἡματι ;
cf. 4, 236 ; 4, 1477 ; 4, 1500 ; 4, 217 ἐνὶ μηνί ; 4, 244 ἡοὶ ἔνι.
Cf. Il. Σ, 251 ἐν νυκτί ; Od. μ, 76 οὐτ' ἐν θέρει οὐτ' ἐν ὁπώρῃ, etc.

IV. OF INSTRUMENT OR MEANS :

2, 643 ὑμετέρη ἀρετῇ ἔνι θάρσος ἀέξω. Cf. Il. Ε, 386 δῆσαν
ἐνὶ δεσμῷ, cf. Od. θ, 336.

V. 4, 998 μέλλον δὲ βοῆ ἔνι θωρήξεσθαι is not easy to classify.
It may perhaps be rendered ‘they were to arm themselves (and
take their stand) in battle.’ The Didot edition renders it ‘erant
tamen ad proelium se armaturi.’ So also Beck. Willmann has
‘doch sollten sie noch zu dem Kampfe sich waffen ;’ Ville de
Mimont ‘ils devaient bientôt s’armer pour la guerre.’

πρό.

πρό occurs twice in Apollonius, in the simple locative sense, viz.
1, 781 *πρὸ* πόληος ἀνὰ στίβον ἥιεν ; 2, 811 *πρὸ* ἄστεος.

Homer, too, uses it sparingly, but nearly four times as often as
the former. There are 7 instances of *πρό* used adverbially in our
poet, none of tmesis. Homer has it 10 times adverbially, 8 in
tmesis. It is rarely postponed (4 times in Homer, none in
Apollonius).

Besides the locative use Homer has it in a transferred sense
equivalent to ὑπέρ, e. g. Il. Θ, 57 μάχεσθαι πρό τε παιδῶν

καὶ πρὸ γυναικῶν, cf. Il. Ω, 734; also in a temporal sense, cf. Il. Λ, 50 and K, 224; Od. ε, 469; ζ, 36; ο, 524; ρ, 476.

σύν, ξύν.

FORM. *σύν* is the form generally used by Apollonius, there being only two examples of *ξύν*. Homer has the latter form only 9 times out of 225 occurrences.

USE. This preposition is considerably more frequent in Apollonius (once in 91.1 lines) than in his predecessor (once in 147.8 lines). In point of frequency the Argonautica is nearer the Iliad (once in 138.9 lines) than the Odyssey (once in 161.4 lines), though not very near either. Postposition is rare in both poets (once in Apollonius, 8 times in Homer). The adverbial use is common in the Argonautica, but is not found at all in the Homeric poems. Tmesis, on the other hand, is markedly less frequent in the former (once in 1167 lines against once in 751.4 lines).

σύν is almost the exclusive preposition in Apollonius to denote accompaniment, being used 64 times, *ἄμα* being found but 10 times of pure accompaniment and *μετά* not at all. The genitive with *μετά* is avoided altogether. In this our poet is true to the Homeric usage which shows but 5 instances of this construction. Apollonius resembles the Odyssey in that the personal use of *σύν* predominates, the Iliad in that the plural predominates. The turn of phraseology also corresponds more to that of the Iliad, e. g. Apollonius has no example of *σὺν νήι, νηνσί, νήεσσι*; on the other hand *σὺν τεύχεσι, σὺν ἔντεσι* are frequent as in the Iliad. Cf. Mommsen, Beiträge (cited above, p. 8), p. 51.

The uses of *σύν* may be classified as follows:

I. DENOTING PURE ACCOMPANIMENT:

1, 70 *ἀριστήεσσι σὺν ἀνδράσιν δῆρα νέοιτο*; cf. further 1, 131; 1, 263; 1, 557; 1, 754; 1, 756; 1, 869; 1, 888; 1, 992; 2, 122; 2, 305; 2, 458; 2, 466; 2, 563; 2, 705; 2, 815; 2, 1166; 3, 240; 3, 450; 3, 703; 3, 839; 3, 869; 3, 1000; 3, 1164; 3, 1238; 4, 22; 4, 72; 4, 734; 4, 793; 4, 861; 4, 1019; 4, 1039; 4, 1105; 4, 1117; 4, 1152. Cf. Il. A, 227 *ἰέναι σὺν ἀριστήεσσιν*; Od. θ, 518 *βήμεναι . . . σὺν . . . Μενελάφ*, etc.

II. ACCOMPANIMENT WITH MORE ACCESSORY NOTION OF AID:

1, 111 σὺν δέ οἱ Ἀργος τεῦξεν, cf. 2, 1191; 3, 539 σὺν δαίμονι πειρηθείην; 4, 822 ἀ κεν τρέψαι καστηνήτησι σὺν ἄλλαις. Cf. Il. Γ, 439 ἐνίκησεν σὺν Ἀθήνῃ; Od. ν, 391 μαχοίμην σὺν σοί.

III. Denoting *with, together with, in addition to:*

1, 512 φόρμιγγα σὺν ἀμβροσίῃ σχέθεν αὐδῆ; 2, 828 σὺν ὀστέῳ Ἰνας ἔκερσεν; cf. also 1, 617; 1, 1200; 2, 1069; 2, 1120; 3, 689; 4, 1096; 4, 1228. Cf. Od. ν, 118 Ὁδυσσῆα . . . ἀειραν αὐτῷ σύν τε λίνῳ καὶ ρήγει, etc.

IV. Denoting *with, having:*

1, 241 σὺν τεύχεσιν ἀίσσοντας; cf. further 1, 1059; 1, 1207; 3, 126; 3, 176; 3, 499; 3, 862; 3, 899; 3, 1197; 3, 1278; 3, 1287; 4, 1122; 4, 1533; 4, 1589. Cf. Il. B, 787 ἀγγελος ἡλθε . . . σὺν ἀγγελίῃ; Od. ω, 193 σὺν μεγάλῃ ἀρετῇ ἐκτήσω ἄκοιτιν, etc.

V. Denoting *with, of means or instrument:*

2, 1224 σὺν ἔντεσι πειρηθῆναι. Cf. Il. E, 220 σὺν ἔντεσι πειρηθῆναι; Il. N, 719 σὺν ἔντεσι . . . μάρναντο, etc.

VI. In 4, 1005 σὺν Αἰήταο κελεύθῳ we have a usage which, as Mommsen (*Beiträge*, p. 188) observes, sounds unhomeric. This peculiar expression seems to mean 'at the coming or arrival of Aeetes.' The Paris edition renders it 'Aeete persequente;' Beck 'Aeete adveniente,' Willmann 'bei des Königes späterer Ankunft.' Cf. Ville de Mimont's note. Herwerden, *Mnemosyne* 11 (1883), p. 120, conjectures κελευσμῷ comparing the formula σὺν τῷ νόμῳ and such expressions in which σύν may serve as an equivalent of κατά.

πρόπαρ.

This preposition occurs twice in Apollonius, viz.: 1, 454 πολιοῦ πρόπαρ αἰγιαλοῖο; 4, 1286 δολιχοῦ πρόπαρ αἰγιαλοῖο. Homer does not use it.

προπρό.

There is but one instance of this, viz.: 3, 453 προπρὸ δ' ἄρ' ὁφθαλμῶν. It occurs twice adverbially, viz.: 3, 1012; 4, 1233.

Homer has no example. He has *ἀποπρό* once with a case (Il. H, 334) and twice adverbially (Il. II, 669 and 679); *διαπρό* three times with a case (Il. Δ, 138; E, 281; Η, 494) and 18 times adverbially; *περιπρό* twice adverbially.

ὑπέκ.

This preposition occurs 14 times, or over 4 times as often as in Homer. It is not found adverbially in either poet, but there are three cases of tmesis in the Odyssey. There is no instance of postposition in Apollonius, only one in Homer (Il. X, 146).

Our poet uses *ὑπέκ* only in the simple local sense, except 3, 608; his predecessor has it also in a transferred sense. The examples in Apollonius are 1, 596 *ὑπὲκ ποταμοῦ*; 1, 745 *ὑπὲκ μαζοῦ*; 1, 913; 1, 1166; 1, 1204; 2, 670; 3, 575; 3, 608; 3, 1182; 3, 1318; 4, 931; 4, 949; 4, 1222; 4, 1657. Cf. Il. Δ, 465 *ἢκε δὲ ὑπὲκ βελέων*; Od. μ, 107 *ρύσαιτό σ' ὑπὲκ κακοῦ*, etc.

ὑποπρό.

Apollonius has one example of this preposition, viz.: 4, 178 *χθὼν αἰὲν ὑποπρὸ ποδῶν ἀμαρύσσετο*. It is not found in Homer.

διά.

This preposition is very much more frequent in Apollonius (once in 92.6 lines) than in Homer (once in 159.8). The ratio of the cases is about the same in the two poets (Ap. 1.25 : 1, Hom. 1.26 : 1). It is to be observed that while the gen. is more common than the acc. in the Iliad (1.81 : 1), the proportion is almost reversed for the Odyssey (1 : 1.66). In case relation, then, the Argonautica is to be compared with the Iliad rather than the Odyssey. Postposition of *διά* is not very common in either poet (once in Apollonius, 15 times in Homer). It is not used as an adverb at all. There are about three times as many instances of tmesis in Apollonius according to his bulk as in Homer.

The prevailing use of *διά* in the Argonautica, both with the gen. and the acc., is the locative one, denoting space through

which motion takes place, in which there seems to be no apparent difference in meaning between the two cases; whereas in prose the locative use of διά is confined to the gen. (cf. Monro § 215). A noteworthy coincidence with Homeric usage is the absence of the gen. with διά to denote instrument, which is a post-Homeric construction (cf. Kühner II, § 434).

διά WITH THE GEN.

I. OF MOTION through or over space:

1, 237 ἵσαν μετὰ νῆα δι' ἀστεος; 2, 779 δι' Ἀσίδος ἡπείροιο πεζὸς ἔβη; cf. further 1, 377; 1, 789; 1, 1137; 2, 187; 2, 329; 2, 565; 2, 686; 2, 935; 2, 1036; 3, 211; 3, 275; 3, 792; 3, 871; 3, 884; 3, 1312; 3, 1378; 4, 632; 4, 847; 4, 913; 4, 966; 4, 1458; 4, 1472; 4, 1543; 4, 1567; 4, 1662. Cf. Il. Δ, 495 βῆ δὲ διὰ προμάχων; Od. κ, 118 τεῦχε βοὴν διὰ ἀστεος, etc.

II. OF IMPLIED MOTION:

1, 777 κνανέοιο δὶ ήέρος δματα θέλγει; 3, 761 ὁδύνη σμύχουσα διὰ χροός; cf. also 3, 141; 3, 1357; 4, 872; 4, 1169. Cf. Il. Γ, 263 διὰ Σκαιῶν ἔχον ἵππους, etc.

III. OF POSITION throughout or over:

4, 199 οἱ μὲν διὰ νηὸς πηδοῦσιν ἐρέσσετε; 4, 1285 δὶ ήέρος ἄστρα φαείνοι. Cf. Il. Ν, 519 δὶ ὕμου ἔγχος ἔσχεν, etc.

διά WITH THE ACC.

I. OF MOTION through or over:

1, 2 διὰ πέτρας ἥλασαν Ἀργώ; cf. further 1, 922; 2, 414; 2, 422; 3, 709; 3, 1052; 4, 290; 4, 272; 4, 306; 4, 374; 4, 644; 4, 647; 4, 784; 4, 1000; 4, 1763. Cf. Il. Ψ, 846 πέτεται διὰ βοὺς; Od. ζ, 50 βῆ δὲ ιέναι διὰ δώμαθ', etc.

II. OF TIME:

1, 518 διὰ κνέφας; cf. 1, 651; 1, 1255; 2, 155; 2, 729; 2, 1287; 3, 1361; 4, 70; 4, 1069; 2, 42 διὰ νύκτα; cf. 4, 868. The phrase διὰ νύκτα is common in Homer, cf. Il. Β, 57; Κ, 41;

Ω, 363; Od. ι, 404; ο, 8, etc. It is found chiefly in the Odyssey and books 10 and 24 of the Iliad (cf. Monro § 215). Cf. also Il. Β, 40 διὰ κρατερὰς ὑσμίνας ‘lasting through hard fights’ cited by Monro.

III. CAUSAL denoting ‘owing to’:

1, 423 σὴν διὰ μῆτιν; cf. 2, 75. Cf. Il. A, 72 ἦν διὰ μαντοσύνην; Od. θ, 520 νικῆσαι . . . διὰ . . . Ἀθήνην, etc.

κατά.

κατά is considerably less frequent in Apollonius (once in 67.06 lines) than in Homer (once in 42.5 lines). In both poets the acc. greatly predominates, but much more so in Homer (8.6 times the gen.) especially in the Odyssey (14.05 times the gen.). There are only two instances of postposition in Apollonius against 34 in his predecessor. *κατά* is not used as an adverb in either poet. Tmesis is much less frequent in the Argonautica (once in 530.4 lines) than in the Homeric poems (once in 132.4 lines).

κατά WITH THE GEN.

The two most common uses of *κατά* with the gen. are to denote motion *down from*, and motion *down on*. It also in a few cases denotes position *down in*, *beneath*, a use which is seldom found (cf. Kühner II, § 433 II).

I. OF MOTION :

1) *down from*:

1, 565 καὶ δὲ αὐτοῦ λίνα χέναν; 1, 1261 κατὰ κροτάφων . . . ίδρῳς κήκιεν, cf. also 2, 286; 2, 429; 3, 70; 3, 1264; 4, 34; 4, 444; 4, 510; 4, 638; 4, 911; 4, 1594; 4, 1600; 4, 1704. Cf. Il. P, 438 κατὰ βλεφάρων χαμάδις ρέε; Od. π, 190 καὶ δὲ παρειῶν δάκρυν, etc.

2) *down on*:

3, 1021 κατ’ οὔδεος δύματ’ ἔρειδον, cf. also 4, 158; 4, 654; 4, 1523. Cf. Il. Γ, 217 κατὰ χθονὸς δύματα πήξας; Il. Φ, 172 ἔθηκε κατ’ ὅχθης . . . ἔγχος, etc.

3) *Toward* a point, of landing with a ship :

4, 315 ὑψοῦ νήσου κατ' ἀκροτάτης ἐνέοντο 'they landed high up toward the extreme end of the island.' Beck 'altius ad summam insulam tendebant procul ;' Willmann 'hoch nun steuerte die Schar an dem äussersten Ende des Eilands fern.' Ville de Mimont 'vers la partie supérieure de l'ile.' Sophocles El. 1433 has $\beta\alpha\tau\epsilon$ κατ' ἀντιθύρων.

II. OF POSITION *down in, beneath :*

1, 155 νέρθε κατὰ χθονὸς αὐγάζεσθαι ; 4, 1326 κατὰ νηδύος . . . φέρουσα, cf. 4, 1352 ; 4, 1371. This use is not found in Homer, seldom elsewhere (Kühner II, § 433, I, c). Eur. Heracl. 1003 has ἀεὶ κείσομαι κατὰ χθονός ; Hipp. 836 τὸ κατὰ γᾶς κνέφας.

κατά WITH THE ACC.

I. OF MOTION :

1) *beneath :*

4, 964 κατὰ βένθος . . . δῦνον. Cf. Il. Z, 136 δύσεθ' ἀλὸς κατὰ κῦμα, etc.

2) *through, over :*

1, 2 Πόντοι κατὰ στόμα καὶ διὰ πέτρας . . . ἥλασαν Ἀργώ, cf. 4, "1000. It is not easy to distinguish *κατά* from *διὰ* here. The Paris edition renders 'in ostium et per rupes,' but 4, 1000 'per ostium et per rupes ;' so Beck ; Willmann 'durch des Pontos Entmündungen zwischen den dunkeln Felsen.' Cf. Od. η, 40 κατὰ ἄστυ διὰ σφέας ; 1, 371 σκάπτον . . . κατ' εὔρος ; Cf. further 1, 372 ; 1, 575 ; 2, 824 ; 2, 1037 ; 3, 113 ; 3, 411 ; 3, 534 ; 3, 809 ; 3, 873 ; 3, 1237 ; 3, 1241 ; 3, 1335 ; 4, 363 ; 4, 1319. Cf. Il. Δ, 276 ἐρχόμενον κατὰ πόντον ; Od. σ, 1 κατὰ ἄστυ πτωχεύεσκ', etc.

3) *over or through without motion expressed :*

1, 247 ὡς φάσαν . . . κατὰ πτόλιν ; cf. also 1, 621 ; 3, 1053 ; 3, 1217 ; 3, 1332 ; 3, 1353 ; 4, 968. Cf. Il. B, 803 πολλοὶ . . . κατ' ἄστυ . . . ἐπίκουροι, Od. ι, 120 καθ' ὅλην ἄλγεα πάσχουσιν, etc.

II. OF PLACE :

1, 299 κατὰ θυμὸν ἀνιάζουσα ; 2, 111 οὐτα . . . κατὰ λαπάρην ; cf. also 1, 429 ; 1, 974 ; 1, 1253 ; 2, 499 ; 2, 773 ; 2, 994 ; 3,

168; 3, 176; 3, 324; 3, 639; 3, 684; 3, 753; 3, 777; 3, 926; 4, 145; 4, 414; 4, 473; 4, 1066; 4, 1216; 4, 1645; 4, 1769. Cf. Il. A, 716 Πύλον κάτα λαὸν ἄγειρεν; Od. δ, 46 πέλεν . . . δῶμα κάθ', etc.

III. OF FITNESS, ‘according to’:

1, 8 ἐτεῆν κατὰ βάξιν; 1, 333 κατὰ κόσμον; cf. further 1, 382; 1, 660; 1, 839; 1, 1210; 2, 756; 2, 1162; 3, 189; 3, 552; 3, 1040; 4, 360; 4, 530; 4, 887. Cf. Il. A, 286 κατὰ μοῖραν; Od. γ, 138 κατὰ κόσμον, etc.

IV. DISTRIBUTIVELY:

1, 358 πεπάλαχθε κατὰ κληδᾶς ἐρετμά; 2, 999 κεκριμέναι κατὰ φῦλα. Cf. Il. B, 362 κατὰ φῦλα; B, 366 κατὰ σφέας, etc.

ὑπέρ, ὑπείρ.

FORM. The form ὑπείρ is found in but four instances in Apollonius in the phrase ὑπείρ ἄλα (1, 236; 1, 918; 3, 1071; 4, 299). Homer has ὑπέρ only 5 times.

USE. Apollonius uses this preposition over twice as frequently as his predecessor. The gen. preponderates over the acc. in nearly the same degree in both poets (Argonautica 1.9, Homeric poems 1.6). In the Odyssey especially is the preponderance of the gen. noticeable (2.3 times the acc.). ὑπέρ is postponed even more times than in all Homer (Ap. 12, Hom. 10). It is not found as a pure adverb in either poet. Apollonius has two examples of tmesis, Homer none.

ὑπέρ has as its proper meaning *over*, hence it is used both of position and of motion *over* anything, and metaphorically *over* as a protection, and so *in defense of, in behalf of*.

ὝΠΕΡ WITH THE GEN.

I. OF PLACE:

1) Of position *over, above, beyond*:

1, 776 δόμων ὑπερ ἀντέλλοντα; 1, 940 κεῖνται δ' ὑπέρ ὕδατος; cf. also 2, 95; 2, 103; 2, 108; 2, 171; 2, 362; 2, 398; 2, 580; 2,

1087; 4, 139; 4, 1269; 4, 1348; 4, 1576; 4, 1624. Cf. Il. B, 20 στῆ δ' ἄρ τὸν πέρ κεφαλῆς; Od. θ, 68, etc.

2) Of motion over, above, across:

1, 1084 ὑπὲρ . . . καρήατος . . . πωτᾶτ' ἀλκυονίς; 2, 271 ὑπὲρ πόντου φέροντο; cf. also 2, 585; 3, 1112; 3, 1362; 4, 1424; 4, 1691. Cf. Il. O, 382 νηὸς ὑπὲρ τοίχων καταβήσεται; Od. ρ, 575 τὸν δ' ὑπὲρ οὐδοῦ βάντα, etc.

II. In behalf of, for the sake of:

2, 636 ἦντις ψυχῆς ἀλέγων ὑπερ; 4, 380 ἄτην οὐ . . . δεινῶν ὑπερ . . . ὀτλήσω; 4, 406 ἡρα φέροιεν ὑπὲρ σέο. Cf. Il. A, 444 ἐκατόμβην ρέξαι ὑπὲρ Δαναῶν, etc.

III. About, concerning, with verbs of learning, asking, etc., like περί:

4, 531 πενσόμενος . . . τῆσδ' ὑπὲρ αὐτῆς ναυτιλίης; 4, 1175 ἔξερέων κούρης ὑπερ. Cf. Il. Z, 524 ὅθ' ὑπὲρ σέθεν αἴσχε ἀκούω πρὸς Τρώων. ὑπὲρ σέθεν here, however, is regarded by some as equivalent to *tua causa*, so Dindorf in Steph. Thesaurus. This construction did not become frequent till the time of the orators (cf. Kühner II, § 435, I, 2, e).

IV. In prayer like πρός with the gen.:

3, 701 λίσσομ' ὑπὲρ μακάρων. Cf. Il. O, 660 λίσσεθ' ὑπὲρ τοκέων; Od. ο, 261 λίσσομ' ὑπὲρ θυέων καὶ δαίμονος, etc.

ὑπέρ WITH THE ACC.

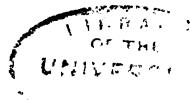
I. OF PLACE:

1) Denoting motion over beyond:

1, 236 ὑπεὶρ ἄλλα ναυτίλλεσθαι; cf. 1, 918; 4, 299; 1, 568 ὑπὲρ δολιχὴν θέον ἄκρην; cf. further 3, 198; 3, 219; 3, 1071; 3, 1191; 4, 1692. Cf. Il. E, 16 ὑπὲρ ὠμον . . . ἥλυθ' ἀκωκή; Od. ν, 63 ὑπὲρ οὐδὸν ἐβήσετο, etc.

2) Of position:

1, 599 κλίτεα Παλλήναια . . . ὑπὲρ ἄκρην; 2, 378 ναιετάοντι . . . ὑπὲρ ἄκρην; 4, 307 ὑπὲρ αὐχένα γαῖης. Homer uses the gen. in such cases.



II. Beyond, contrary to :

1, 1030 ὑπὲρ μόρον, cf. 4, 20 ; 4, 1252 ὑπὲρ . . . αἰσαν.

These expressions are found in Homer, cf. Il. Γ, 59 ; Z, 487 ; Π, 780 ; P, 321 ; T, 30 and 336 ; Φ, 517 ; Od. α, 34 and 35 ; ε, 436.

διέκ.

Apollonius differs markedly from Homer in the frequency of this preposition, using it 21 times (11 with gen. 10 with acc.), whereas the latter has it only 12 times, all in the *Odyssey* with one exception (Il. O, 124) and wholly with the gen. Apollonius uses it once adverbially, Homer not at all.

διέκ WITH THE GEN.

1, 1157 διέκ ἀλός ; cf. 1, 1328 ; 2, 351 ; 2, 806 ; 2, 644 διέκ
 ? 'Αίδαο βερέθρων ; cf. further 2, 746 ; 2, 752 ; 3, 158 ; 3, 887 ; 3,
 915 ; 4, 161. Cf. Il. O, 124 διέκ προθύρου ; Od. κ, 388 διέκ
 μεγάροιο, etc.

διέκ WITH THE ACC.

1, 1014 διέκ ἀλὸς οἴδμα, cf. 4, 457 ; 4, 657 ; 2, 560 διέκ πέτρας,
 cf. 2, 618 ; 4, 304 ; 4, 858 ; 4, 961 ; 2, 622 διέκ πέλαγος ; 3, 73
 διέκ προαλὲς . . . ὕδωρ.

παρέκ.

Apollonius uses this preposition, too, much oftener than his predecessor (11 times to his 10). In Homer the accusative greatly preponderates over the gen. (gen. 2, acc. 8), whereas in the *Argonautica* the gen. almost equals the acc. (gen. 5, acc. 6). Apollonius postpones *παρέκ* once, Homer not at all. The former has 6 examples of the adverbial use, the latter 8 (chiefly in the *Odyssey*).

παρέκ WITH THE GEN.

1, 1315 παρὲκ μεγάλοιο Διός, cf. also 2, 344 ; 2, 975 ; 3, 742 ;
 4, 550. Cf. Il. K, 349 παρὲκ ὄδοῦ ; Od. ι, 116 παρὲκ λιμένος, etc.

παρέκ WITH THE ACC.

1, 130 *παρὲκ νόον*, cf. 1, 323; 4, 102; 2, 341 *παρὲξ ἐμὰ θέσφαρα*; cf. further 2, 1012; 2, 1115. Cf. Il. K, 391 *παρὲκ νόον*; Od. μ, 276 *παρὲξ τὴν νῆσον*, etc.

ἀμφί.

This preposition is much more frequent in Apollonius (one in 84.5 lines) than in Homer (one in 123.5 lines). The Argonautica is to be compared with the Iliad (99.3) rather than the Odyssey (180.7). Noteworthy is the overdoing of the gen. (11 examples to Homer 2). The gen. with *ἀμφί* is rare in classic Greek outside Pindar.¹ *ἀμφί* is postponed slightly more often in the Argonautica (6 times or 8.7 per cent.) than in the Homeric poems (16 times or 7.1 per cent.). It is used as an adverb much oftener in the former (once in 364.7 lines) than in the latter (once in 434.4 lines). On the other hand tmesis is less common in the former (once in 729.4 lines) than in the latter (once in 414.9 lines).

ἀμφί WITH THE GEN.

I. Denoting *about, for, for the sake of*:

1, 120 *τῆς δ' ἀμφὶ δύνην ἐμόγησε βαρεῖαν*; 1, 1150 *δαιτ' ἀμφὶ θέσαν*; cf. also 1, 1214; 1, 1343; 2, 89; 2, 637; 2, 971; 3, 1100; 4, 491; 4, 1469.

The two examples in Homer are Il. II, 825 *μάχεσθον πίδακος ἀμφὶ δλίγης*; Od. θ, 267 *ἀείδειν ἀμφὶ Αρεος φιλότητος*.

II. In entreaty like *πρός*:

2, 216 *Φοίβου τ' ἀμφὶ καὶ αὐτῆς εἴνεκεν "Ηρης λίστομαι*. This is the only example in Apollonius. Homer furnishes no parallel. Suchier² cites Eur. Suppl. 280 *οἰκτισαι ἀμφὶ τέκνων μ' ἵκέταν*.

¹ Pindar has 6 ex. with the gen., 38 with the dat., 15 with the acc.

² *Animadversiones de dicendi genere, quo Ap. Rh. poeta in Argonauticis usus est*, 1862, p. 18.

ἀμφί WITH THE DAT.

I. OF PLACE:

1) Of definite local relation:

1, 221 ἀμφὶ δὲ νώτοις . . . δονέοντο . . . ἔθειραι; 1, 721 ἀμφ' ὕμοισι θεᾶς Τριτωνίδος ἔργον; cf. also 1, 1033; 1, 1142; 1, 1306; 1, 1327; 2, 680; 2, 703; 2, 733; 3, 137; 3, 1281; 3, 1385; 4, 136; 4, 957; 4, 1061.

This category is common in Homer, e. g. Il. Γ, 328 ἀμφ' ὕμοισιν ἐδύσετο; Od. π, 174 θῆκ' ἀμφὶ στήθεσσι, etc.

2) Of less definite local relation:

1, 618 ἔρραισαν ἀκοίτας ἀμφ' εἰνῆ; 2, 838 ἀμφὶ δὲ κηδείη νέκυος μένον; 4, 731 ὅσα τ' ἀμφὶ θοοῖς ἐμόγησαν ἀέθλοις. Cf. Il. Γ, 362 ἀμφὶ δ' ἄρ' αὐτῷ (φάλῳ) . . . διατρυφὲν ἔκπεσε χειρός; Od. θ, 434 ἀμφὶ πυρὶ στῆσαι τρίποδα. This use is common in Pindar, cf. I, 1, 50; N, 8, 42; P, 5, 119, etc.

II. Of cause, about, for, for the sake of:

1, 747 ἀμφὶ δὲ βουσὶν . . . μάρναντο; 3, 318 ὑποδδείσας ἀμφὶ στόλῳ; cf. also 3, 459; 4, 575; 4, 1029. Cf. Il. Γ, 70 ἀμφ' Ἐλένη καὶ κτήμασι πᾶσι μάχεσθαι; Od. δ, 153 ἐμόγησεν ἀμφ' ἐμοί, etc.

III. About, concerning, with verbs of learning, saying, etc.:

3, 678 ἐδάης . . . ἐνιπήν ἀμφὶ τ' ἐμοὶ καὶ παισίν; 4, 356 τίνα τήνδε συναρτύνασθε μενοινὴν ἀμφ' ἐμοί; 4, 1331 ἀμφὶ δὲ νόστῳ οὕτι . . . νοέω φάτιν.

This use of ἀμφί in Homer is confined mostly to the Odyssey, as is the case with περὶ with the gen. with such verbs (cf. below p. 53) Ebeling cites 10 examples, only 3 of which are in the Iliad. Cf. Il. Π, 647 ἀμφὶ φόνῳ . . . μερμηρίζων; Od. δ, 151 ἀμφ' Οδυσῆι μυθεόμην, etc.

IV. In the following examples ἀμφί is used in various relations rather adverbially than as a preposition:

2, 96 δ' ἀμφ' ὁδίνῃ γνὺξ ἥριπεν 'he fell on his knees in pain' (i. e. with pain all over him), cf. Il. Ε, 68 γνὺξ δ' ἔριπ' οἰμώξας in which οἰμώξας expresses an idea similar to ἀμφ' ὁδίνῃ; 3, 117 ἀμφ'

ἀστραγάλοισι . . . ἐψιώωντο ‘they were playing with dice’ (the prep. is locative, ‘they were enjoying themselves around the dice’). Homer Il. Ψ, 88 has the same prepositional phrase ἀμφὶ ἀστραγάλοισι with χολωθεῖς. The verb ἐψιώμαται occurs again in Apollonius, viz. 1, 458 παρὰ δαιτὶ καὶ οὕνω τερπνῶς ἐψιώωνται, followed by a locative prepositional phrase rather than an instrumental dative. In 3, 623 ἀμφὶ βόεσσιν . . . ἀεθλεύουσα and 4, 364–5 ἀμφὶ τε βουσὶν ἀμφὶ τε γηγενέεσσιν ἀναπλήσεις ἀέθλους we have a noteworthy use of ἀμφὶ with a verb or expression of contending. It is difficult to translate the preposition otherwise than as equivalent to Latin *cum*. So Beck translates 4, 364–5, ‘cum tauris et cum gigantibus perficeret certamina.’ Strictly, however, ἀμφὶ is not equivalent to *cum*. Here again it is locative and rather adverbial than prepositional. And so Willmann translates ‘bei den Stieren und bei den Erdegeborenen die Kampfarbeiten vollendet.’

ἀμφὶ WITH THE ACC.

I. OF PLACE:

1, 427 ἀμφὶ μέτωπα πλῆξεν ; 1, 843 ἀμφὶ δὲ τόνγε νεήνιδες . . . εἰλίσσοντο ; cf. also 1, 813 ; 1, 883 ; 1, 1178 ; 1, 1184 ; 1, 1248 ; 2, 376 ; 2, 452 ; 2, 516 ; 2, 767 ; 2, 850 ; 3, 121 ; 3, 461 ; 3, 633 ; 3, 761 ; 3, 881 ; 3, 1215 ; 4, 44 ; 4, 535 ; 4, 550 ; 4, 1277 ; 4, 1347 ; 4, 1452 ; 4, 1609. Cf. Il. A, 409 ἀμφὶ ἄλα ἔλσαι ; Od. ε, 63 σπέος ἀμφὶ πεφύκει, etc.

II. Causal, *for, in quest of*:

4, 51–2 ἀλωμένη ἀμφὶ τε νεκρούς, ἀμφὶ τε δυσπαλέας ρίζας χθονός. *μετά* is usually used in this sense, cf. below, p. 50.

III. Of time:

3, 424 ἀμφὶ πολὺν . . . χρόνον. Homer furnishes no example. This use is found mostly in poetry, especially Pindar (Kühner II, § 437), cf. O, 2, 52 τὸν ὅλον ἀμφὶ χρόνον, etc.

ἄνα.

FORM. Apollonius uses the form *ἄνα* everywhere, except 11 instances of *ἄμ* (before labials) and one of *ἄν*. Homer has *ἄνα* 171 times, *ἄμ* 13, *ἄν* 41.

USE. In the excessive use of ἀνά by Apollonius (once in 112.2 lines) in comparison with Homer (once in 182.9 lines) we have another instance of overdoing for the sake of poetic effect. ἀνά is usually followed only by the accusative case, but in epic and lyric poetry and the lyric parts of tragedy it is found sometimes with the dative (Kühner II, § 433, 1). The gen. occurs only in Homer in three passages in the Odyssey exclusively of going on board ship, viz. β, 416; ι, 177; ο, 284 (cf. Krüger 68, 20, 1; Monro § 209).¹ The dative also is rare in Homer, there being only 9 examples (Il. 6; Od. 3) and always with the meaning *up on* an elevation. Apollonius postpones ἀνά but once (1, 308), Homer 14 times. Tmesis is more frequent in the former (once in 307.1 lines) than in the latter (once in 391.6 lines). ἀνά is used twice as an adverb in Homer (Il. Σ, 562; Od. ω, 343), not at all in the Argonautica.

ἀνά WITH THE DAT.

2, 701 ἀνὰ διπλόα μηρία βωμῷ καὶ οὐ. This, however, is rather a case of tmesis. The examples in Homer are Il. A 15 and 374 ἀνὰ σκήπτρῳ; Θ, 441 ἀμ βωμοῖσι; Η, 352 ἀνὰ Γαργάρῳ ἄκρῳ, cf. O, 152; Σ, 177 ἀνὰ σκολόπεσσι; Od. λ, 128 ἀνὰ . . . ὕμῳ, cf. ψ, 275; ω, 8 ἀνά τ' ἀλλήλῃσιν. Cf. also Pindar P. 1, 6; O, 1, 42; Aesch. Suppl. 350; Eur. Iph. Aul. 754; 1058; El. 466.

ἀνά WITH THE ACC.

I. OF MOTION *through* a place, less often *through* or *among* a number of persons:²

¹ These however are rather instances of tmesis. Cf. Od. α, 210 and Ameis-Hentze's note. Hermann, Opusc. V, p. 38 makes the following distinction between ἀνά and ἐπί in this use: sed vero etiam sic fieri potest, ut quis ex altiore navi in minorem discendens ἐπί ἀντῆς βαίνειν dicatur. Sed ἀνά τηδε βαίνειν dicitur, qui ex loco depressiore in navem adscendit, ut deinde in ea consistat. Giseke (referred to above p. 24) compares the opposite βῇ δὲ κατ' Ὀλύμποιο καρήνων, Il. A, 44.

² Bury, *The Isthmian Odes of Pindar*, 1892, Appendix p. 178 attempts to make a distinction—founded on Hermann Opusc. V, p. 41—between ἀνά and κατά denoting motion *through* or *in* space. He formulates his distinction as follows: “ἀνά with the acc. expresses motion *through* or *in* space; and implies method, or

1, 308 *εἰσιν . . . Δῆλον ἀν’ ἡγαθέην*; 1, 310 *ἀνὰ πληθὺν δήμου κίεν*; cf. also 1, 812; 1, 1292; 2, 590; 3, 166; 3, 685; 3, 748; 3, 823; 4, 1110; 4, 1172; 4, 1177; 4, 1279; 4, 1440. Cf. Il. I, 395 *εἰσὶν ἀν’ Ἑλλάδα*; Od. χ, 474 *ἡγον ἀνὰ προθυρόν τε καὶ αὐλῶν*, etc. With collective nouns it is confined mostly to the Iliad (Monro), as *ἀνὰ στρατόν* Il. A, 10; *ἀν’ ὅμιλον* E, 528, etc. *ἀνὰ δῆμον* occurs in Od. β, 291; τ, 73 and 273.

II. Of motion along :

1, 527 *ἀνὰ μέσσην στεῖραν . . . ἥρμοσε*, cf. 4, 580; 1, 781 *ἀνὰ στίβον ηἱεν*, cf. 4, 47; cf. also 2, 168; 2, 516; 2, 825; 3, 1283; 4, 43; 4, 633; 4, 974. Cf. Il. K, 339 *βῆ ρ' ἀν' οδόν*; E, 87 *θῦνε . . . ἀμ πεδίον*, etc.

III. Of motion over space :

2, 500 *ἀνὰ . . . γαῖαν . . . πνείουσιν*, cf. 2, 998; 2, 697 *ἀνὰ νῆσον ἐδίνεον*; cf. also 2, 810; 2, 1086; 2, 1091; 4, 231; 4, 1382; 4, 1536. Cf. Il. Ψ, 321 *ἀνὰ δρόμον*; Od. ε, 330 *ἀμ πέλαγος*, etc.

IV. Of motion *to* or *up to* a place much like *ἐπί*:

1, 838 *εἰμι . . . ἀνὰ πτόλιν*, cf. 3, 573; 3, 1367 *ἀνὰ χεῖρα λαβών* (taking into his hand); 4, 115 *ἔβησαν . . . ἀνὰ χώρον*. Cf. Od. χ, 77 *ἔλθωμεν δ’ ἀνὰ ἄστυ ‘in urbem,’ durius dicta videntur* (Ebeling). This is the only example in Homer.

some definite aim governing the direction of the motion. For example, the guiding motive might be to reach the farther side of the space indicated, or to traverse the whole space exhaustively. *κατὰ* with the acc. also expresses motion *through* or *in* space; but the motion is not defined as continuous or methodical. To illustrate, in Il. Γ, 245 the herald 'bent on business' goes *ἀνὰ κόστυ*; walking at random in the streets would be *κατὰ κόστυ*. A beggar wandering aimlessly about town is said *πτωχεύειν κατὰ κόστυ*, but when he methodically visits every house he is said *πτωχεύειν ἀνὰ κόστυ*." However the case may be for Homer, I am unable to persuade myself that Apollonius felt any such distinction to exist between the two prepositions. In 1, 812 *μητέρες ἀμ πτολιεύθρον ἀτημελέως ἀλαληγτο* there is no 'method' or 'definite aim'; on the other hand in 3, 411 *τὸν ἔλας ζεύξις στυφελὴν κατὰ νείον* there is 'definite aim.' Again in 3, 748 *οἴδε κυνῶν ὑλακῇ ἦτ' ἀνὰ πτόλιν* we have *ἀνὰ* where Apollonius should have used *κατὰ* if he had felt the above distinction. Cf. Giseke (referred to above p. 24) p. 98 who notes this citing Hermann.

V. OF DIRECTION towards:

2, 363 ἀμ πέλαγος τετραμένη. Cf. Il. T, 212 ἀνὰ πρόθυρον τετραμένος ‘conversus in vestibulum’ (Ebeling); ‘durch die Thür hin gewendet’ (Ameis-Hentze).

VI. Of motion upon like ἐπί:

1, 528 ἀνὰ σέλματα βάντες, cf. 4, 885; 3, 44 ηστο . . . ἀνὰ θρόνον. Cf. Il. K, 466 θῆκεν ἀνὰ μυρίκην; Od. γ, 492 ἀνὰ θ' ἄρματα . . . ἔβαινον, etc.

VII. With various verbs implying *extent over space*:

1, 127 φέρβετο . . . ἀμ μέγα τῖφος; 1, 1130 ἀνὰ σπέος . . . ἐβλάστησεν; cf. also 1, 166; 1, 825; 2, 998; 2, 1018; 4, 996; 4, 1338; 4, 1359; 4, 1742. Cf. Il. A, 570 ὥχθησαν δ' ἀνὰ δῶμα; Od. ξ, 286 ἄγειρα χρήματ' ἀν' Αἴγυπτίους ἄνδρας.

ἐπί.

This preposition is considerably more frequent in Apollonius (one in 19.3 lines) than in Homer (one in 24.8 lines). The Iliad and Odyssey have ἐπί nearly equally often. The dative preponderates over the other two cases in the Argonautica (gen.: dat.: acc. :: 1 : 4.16 : 1.7) in a greater degree than in Homer as a whole (1 : 3.31 : 2.51) but less than in the Iliad (1 : 5.96 : 3.73). In the Odyssey the dative and accusative are nearly balanced (1 : 1.78 : 1.81). Apollonius postpones ἐπί less than his predecessor (31 times or 10.2 per cent. to his 142 or 12.6 per cent.). Tmesis is found about equally often in the two poets (Ap. one in 132.6 lines; Hom. one in 134.3). The adverbial use is not common (4 examples in the former, 21 in the latter).

The local use of ἐπί is the most common one with all three cases, especially with the dative.

ἐπί WITH THE GEN.

I. OF PLACE:

1) with verbs of rest, *on* or *upon*:

1, 320 στῆ . . . ἐπὶ προμολῆς; 2, 203 καθέζετο . . . οὐδοῦ ἐπ' αὐλείοιο; cf. also 2, 406; 3, 202; 3, 455; 4, 1330, and with-

out verb expressed 2, 259; 3, 573; 4, 516; 4, 671. Cf. Il. Μ, 157 ἐπ' ἀκροτάτης κορυφῆς . . . Ἰδης ἡμενον; Od. α, 162 κείμεν' ἐπ' ἡπείρου, etc.

2) with other verbs, of *position, locality upon*:

1, 444 θανέειν . . . ἐπ' Ασίδος ἡπείροιο; 1, 658 ἄγειν ἐπὶ νηός; cf. also 1, 182; 2, 211; 2, 401; 2, 916; 2, 1058; 2, 1187; 2, 1254; 3, 880; 3, 930; 4, 954; 4, 1318; 4, 1357. Cf. Il. E, 550 ἐπὶ νηῶν . . . ἐπέσθην; Il. Ω, 356 φεύγωμεν ἐφ' ἵππων, etc.

3) with verbs of *motion or implying motion (terminus ad quem)*:

1, 29 ἀκτῆς . . . ἐπι . . . στιχόστιν; 1, 784 ἐπὶ χθονὸς δῦματ' ἐρείσας; cf. also 1, 1237; 2, 550; 2, 631; 2, 685; 3, 22; 3, 199; 3, 225; 3, 569; 3, 683; 4, 78; 4, 514; 4, 578; 4, 660; 4, 939; 4, 1576; 4, 1584; 4, 1661. Cf. Il. Γ, 293 κατέθηκεν ἐπὶ χθονός; Od. λ, 534 ἐπὶ νηὸς ἔβαινεν, etc.

II. OF TIME:

2, 782 ἐπὶ Πριόλαο κασιγνήτοιο θανόντος ἡμετέρου Μυσοῖσιν ὑπ' ἀνδράσιν . . . ἀθλεύων Τιτίνη ἀπεκαίνυτο πυγμαχέοντα. Suchier¹ p. 17 cites here Aesch. Agam. 1548 τίς δὲ ἐπιτύμβιος αἴνος ἐπ' ἀνδρὶ θείφ . . . πονήσει; 3, 918 οὕπω τὶς τοῖος ἐπὶ προτέρων γένεται ἀνδρῶν. Cf. Il. E, 637 ἐπὶ προτέρων ἀνθρώπων; B, 797 ἐπ' εἰρήνης, etc.

ἐπὶ WITH THE DAT.

I. OF PLACE:

1) of rest or position *on, at, or near*:

1, 36 γείνατο . . . ἐφ' ὕδασιν; 1, 219 ἐπ' ἀκροτάτουισι ποδῶν . . . σεῖον . . . πτέρυγας; cf. also 1, 54; 1, 178; 1, 297; 1, 309; 1, 329; 1, 365; 1, 376; 1, 435; 1, 453; 1, 497; 1, 537; 1, 549; 1, 554; 1, 566; 1, 730; 1, 946; 1, 1120; 1, 1321; 2, 5; 2, 104; 2, 285; 2, 357; 2, 365; 2, 366; 2, 481; 2, 487; 2, 496; 2, 505; 2, 658; 2, 735; 2, 972; 2, 1103; 2, 1148; 2, 1273; 3, 67; 3, 167; 3, 218; 3, 235; 3, 444; 3, 679; 3, 708; 3, 803; 3, 875; 3, 877; 3, 1056; 3, 1158; 3, 1159; 3, 1227; 3, 1284; 3, 1334; 3, 1393; 4, 85; 4, 172; 4, 251; 4, 523; 4, 605; 4, 615; 4, 691; 4, 717; 4, 955; 4, 971; 4, 1158; 4, 1173; 4, 1225; 4, 1272; 4, 1298;

¹ Cited above p. 37.

4, 1309 ; 4, 1403 ; 4, 1503 ; 4, 1555 ; 4, 1595 ; 4, 1613 ; 4, 1658.
 Cf. Il. X, 463 ἔστη . . . ἐπὶ τείχει ; Od. β, 414 ἐπὶ νηὶ κάτθεσαν, etc.

2) with verbs of motion or implying motion :

1, 260 ἀγόρευον ἐπὶ προμολῆσι κιόντων ; 1, 517 ἐπὶ τε γλώσσῃς χέοντο ; cf. also 1, 1004 ; 1, 1194 ; 2, 69 ; 2, 90 ; 2, 92 ; 2, 112 ; 2, 220 ; 2, 430 ; 3, 1022 ; 3, 1033 ; 3, 1286 ; 4, 44 ; 4, 124 ; 4, 187 ; 4, 493 ; 4, 902 ; 4, 938 ; 4, 952 ; 4, 1197 ; 4, 1404 ; 4, 1565 ; 4, 1665. Cf. Il. A, 88 ἐπὶ χθονὶ δερκομένοιο ; Od. ι, 150 ἐκ δὲ καὶ αὐτὸι βῆμεν ἐπὶ ρηγμῖνι, etc.

3) in hostile sense, against :

1, 425 τὼ δ' ἐπὶ βουσὶν ζωσάσθην ; 1, 1025 ἐπὶ σφισι χεῖρας ἄειραν ; cf. also 2, 1038 ; 3, 276 ; 3, 284 ; 3, 742 ; 3, 1351 ; 4, 7 ; 4, 448 ; 4, 462 ; 4, 1101 ; 4, 1669. Cf. Il. E, 124 ἐπὶ Τρώεσσι μάχεσθαι ; Od. κ, 214 ὠρμήθησαν ἐπ' ἀνδράσιν, etc.

4) in addition to, besides :

1, 811 κόραι χῆραι τ' ἐπὶ τῆσιν . . . ἀλάληντο ; 1, 1046 ἐπὶ τοῖσιν ἔλεν θρασὺν Ἰδυμονῆα ; cf. also 3, 125 ; 3, 178 ; 4, 447 ; 4, 1188. Cf. Il. I, 639 ἀλλα τε πόλα' ἐπὶ τῆσι ; Od. ω, 277, etc.

II. OF CONDITION, ATTENDANT CIRCUMSTANCES :

1, 252 οὐ δὲ τέλεσσας ἐπ' ἀγλατῇ βιότοιο 'thou hast not finished thy life with joy ;' 1, 422 λύσαιμι . . . ἐπ' ἀπήμονι μοίρῃ πείσματα 'may I loose my cables with harmless destiny ;' 1, 514 προύχοντο κάρηνα . . . ὁρθοῖσιν ἐπ' οὖασιν 'leaned forward their heads with eager ears ;' 1, 652 πείσματα τηὸς ἔλυσαν ἐπὶ πνοῇ βορέαο ; cf. 1, 1013 ; 2, 205 ἀβληχρῶ δ' ἐπὶ κώματι κέκλιτ' ἄναυδος 'sank down speechless in a languid stupor ;' 4, 411 χρειὰ γὰρ ἀεικελίοισιν ἐπ' ἔργοις καὶ τόδε μητίσασθαι 'in sorry circumstances one must devise a sorry expedient also.' Schol. ἐπὶ γὰρ τοῖς κακοῖς . . . κακὰ δεῖ βουλεύεσθαι ; 4, 711 καίεν ἐπ' εὐχωλῆσι 'accompanied by prayer ;' 4, 1305 ἀνηνύστῳ ἐπ' ἀέθλῳ ; 4, 1455 διεροῦς ἐπὶ χειλεσιν εἶπεν. Cf. Il. Δ, 175 κειμένου ἐν Τροίῃ ἀτελευτήτῳ ἐπὶ ἔργῳ ; Od. π, 111 ἀνηνύστῳ ἐπὶ ἔργῳ, etc.

III. Denoting in the power of, dependence upon :

3, 713 αἱ γὰρ ὅφελλεν ἔμπεδον εἰναι ἐπ' ἄμμι τεοὺς υἱῆας ἔρυσθαι ; 4, 545 κοιρανέοντος ἐπ' ὄφρύσι Ναυσιθόοιο.

The nearest Homeric approach to this is the expression θεῶν ἐν γούνασι κεῖται Il. P, 514; Od. *a*, 267, etc.

IV. WITH VERB OF FEELING:

3, 405 ἐσθλοῦς . . . ἐπ' ἀνδράσιν οὕτι μεγαίρω. Cf. Il. B, 270 ἐπ' αὐτῷ . . . γέλασσαν; Od. *σ*, 414 ἐπὶ ρηθέντι δικαίῳ . . . χαλεπαίνοι; Od. *χ*, 412 οὐχ ὄσιν κταμένοισιν ἐπ' ἀνδράσιν εὐχετά-ασθαι. Krüger § 68, 41, 8 says “selten findet ἐπί mit dem dat. bei verben der gefühle und verwandter äuserungen.”

V. OF TIME:

1) particular points of time:

1, 934 ἐπὶ νυκτὶ; 2, 453 ἐπ' ἥματι. Cf. 2, 475; 2, 633; 2, 662; 2, 947; 4, 977. The temporal use of ἐπί with the dative is mostly poetic and in late prose (Kühn. II, § 438, II, 2). This use occurs in Homer in the phrase ἐπ' ἥματι (some 7 times), and once in the phrase ἐπὶ νυκτὶ (Il. Θ, 529). Herodotus has ἐπ' ἥμέρῃ ἐκάστη 2,168; 4, 112; 5, 53; 5, 117; ἐπ' ἥμέρῃν ἐκάστην 2, 149 (cf. Krüger § 68, 41, 5).

2) of succession, like μετά with the acc.

1, 40 Δάρισαν δὲ ἐπὶ τοῖσι λιπών; cf. further 1, 53; 1, 86; 1, 90; 1, 95; 1, 115; 1, 179; 1, 190; 1, 740; 1, 932; 2, 81; 2, 379; 2, 397; 2, 398; 2, 654; 2, 792; 2, 955; 2, 1017; 2, 1044; 2, 1247; 4, 564; 4, 570; 4, 1274; 4, 1632. Cf. Il. Θ, 262 τοῖσι δέ ἐπὶ Αἴαντες; Od. *η*, 120 δύγχνῃ ἐπ' δύγχνῃ γηράσκει, μῆλον δέ ἐπὶ μῆλῳ, etc.

VI. CAUSAL:

1, 286 φέπι πολλὴν ἀγλαΐην . . . ἔχον; cf. also 1, 287; 1, 612; 2, 860; 3, 28; 3, 143; 3, 643; 3, 692; 3, 1254; 4, 8; 4, 994; 4, 995; 4, 1087; 4, 1495. Cf. Il. I, 492 ἐπὶ σοὶ μάλα πολλὰ πάθον; Od. *σ*, 414, etc.

VII. OF PURPOSE or END:

4, 1294 οἰκτίστῳ θανάτῳ ἐπι ‘awaiting a pitiable death;’ ‘ad tristissimum mortem’ (Beck); 4, 1430 μέγα πάμπαν ἐφ' ὑμετέ-ροισιν ὅνειρ δεῦρ ἔμολεν καμάτοισιν ‘great aid for our troubles has come hither;’ 4, 1547 κέκλετ’ Απόλλωνος τρίποδα μέγαν . . .

δαίμοσιν ἐγγενέταις νόστῳ ἐπὶ μεῖλια θέσθαι ‘to consecrate Apollo’s mighty tripod to the gods of that land as a propitiation for their return.’ Cf. Il. E, 154 *νῦν δ' οὐ τέκετ' ἄλλον ἐπὶ κτεάτεσσι λιπέσθαι*; Od. σ, 44, *τὰς δ' ἐπὶ δόρπῳ κατθέμεθα*, etc.

VIII. The following examples are not easy to classify:

2, 1285 *ὑψόθι νῆ ἐκέλευσεν ἐπ' εὐναίσιν ἐρύσσαι* ‘he commanded them to moor the ship in deep water at her anchors,’ ‘auf hoch wallendem Wasser das Schiff vor Anker zu legen’ (Willmann), ‘in alto navem iussit ancoris stabiliri’ (Beck), *ἐπὶ τῶν ἀγκυρῶν ἐλκύσαι ταῖς ἀγκύραις ὄρμίσαι* (Schol.). Cf. Il. Ξ, 77 *ὕψι δ' ἐπ' εὐνάων ὄρμίσσομεν*, also Od. δ, 785; ι, 137; 3, 497 *ἐπὶ τοῖσιν ἐφίετο νειὸν ἀρόσσαι* ‘to plough a field with the bullocks’ (i. e. in command of them, with them in subjugation). Cf. Od. ν, 209 *ὅς μ' ἐπὶ βουσὶν εἰσ'*; similarly Il. Ζ, 25 *ποιμάνων δὲ π' ὅεσσιν*.

ἐπὶ WITH THE ACC.

I. OF PLACE:

1) with verbs of motion:

(a) upon, of embarking:

1, 523 *βαινέμεναι τ' ἐπὶ νῆα*; cf. 1, 910; 2, 933; 4, 885 *βαῖνον ἐπὶ κληῆδας*.

Homer uses the gen. with *ἐπὶ* of embarking e. g. Il. N, 665; Od. δ, 817; θ, 500; λ, 534; ξ, 357; ο, 547; τ, 238, or *ἐπιβαίνειν* with the simple gen. cf. Il. Θ, 512; Od. δ, 708; ι, 101; ν, 319. Cf. Ameis-Hentze on Od. α, 211.

(b) to, up to:

1, 832 *ἐπὶ νῆα κιών*; cf. also 1, 849; 1, 872; 1, 881; 1, 925; 1, 1298; 2, 295; 2, 371; 2, 404; 2, 677; 2, 814; 2, 835; 3, 36; 3, 826; 3, 1165; 3, 1318; 3, 1345; 4, 165; 4, 631; 4, 618; 4, 1761; 4, 1773. Cf. Il. A 440 *ἐπὶ βωμὸν ἄγων*; Od. κ, 55, etc.

(c) agamst:

2, 71 *κῦμα . . . ἐπὶ νῆα κορύσσεται*. Cf. Il. N, 101, etc.

(d) upon:

2, 975 *ἐπὶ γαῖαν ἵησι*; cf. also 3, 1373; 4, 1046; 4, 1516; 4, 1534. Cf. Il. A, 350; Od. χ, 2, etc.

(e) over:

1, 424 ἐπὶ πόντον ἐλευσόμεθ'; cf. also 1, 661; 3, 743; 3, 891; 3, 1054; 4, 183; 4, 1318. Cf. Il. I, 360; Od. β, 364, etc.

2) denoting direction:

1, 631 πάππαινον ἐπὶ πλατὺν δμασι πόντον; cf. further 1, 930; 2, 347; 2, 1269; 4, 1621. Cf. Il. A, 350 ὁρών ἐπ' . . . πόντον; Od. λ, 18, etc.

3) of extent over:

1, 744 πῆχυν ἐπὶ σκαιὸν ξυνοχὴ κεχάλαστο; cf. also 3, 831; 4, 1335; 4, 1357. Cf. Od. ζ, 138 τρέσσαν . . . ἐπ' ἡιόνας, etc.

4) as far as, up to:

1, 565 ἐπ' ἡλακάτην ἐρύσαντες; cf. also 2, 791; 3, 412; 3, 1145; 4, 947; 4, 1316; 4, 1401; 4, 1609. Cf. Il. Γ, 12 τόσσον τίς τ' ἐπὶ λεύσσει, etc.

II. OF TIME:

1) for, during:

1, 615 ἐπὶ δηρόν, cf. 1, 516; 1, 1072; 2, 519; 3, 949; 3, 1048; 4, 738; 1, 793 ἐπὶ χρόνον, cf. 4, 960; 4, 1255; 4, 1545; 1, 1359 ἐπὶ τυτθόν, cf. 4, 1527; 4, 1293 νύκτ' ἐπὶ πᾶσαν; 4, 1632 ἐπ' ἥμαρ.

2) up to, till:

1, 605 ἀεν καὶ ἐπὶ κνέφας οὐρος . . . ἀκραής. Cf. 1) Il. I, 415 ἐπὶ δηρόν; 2) Od. η, 288 ἐπ' ἡῶ καὶ μέσον ἥμαρ, etc.

III. OF OBJECT, PURPOSE:

2, 1129 ἐπὶ χρέος 'on business'; cf. Pindar O, I, 71; 3, 375 ἐπὶ κῶας 'in quest of the fleece'; 2, 389 ἐπὶ κτέρας. Cf. Od. γ, 421 ἐπὶ βοῦν ἵτω. With persons this construction is rare and almost confined to the Iliad (Monro § 199), cf. M, 342.

IV. According to, (secundum):

4, 678 τὰ δ' ἐπὶ στίχας ἤγαγεν αἰών. Cf. Il. B, 687 οὐ γὰρ ἔην ὅς τίς σφιν ἐπὶ στίχας ἤγγσαιτο 'in Reihen, so dass sie Reihen bildeten' (Ameis-Hentze); also Σ, 602. Cf. Giseke¹ p. 134 who quotes Apollonius 4, 678 in connection with these two examples from Homer.

¹ Referred to above p. 24.

μετά.

μετά occurs 82 times in the Argonautica (36 with the dat., 46 with the acc.). There is no example of the genitive, as in epic poetry *μετά* is practically a preposition with two cases (Homer has but 5 examples of the gen.), *σύν* taking the place of *μετά* with the gen., which is a prose construction. In the Argonautica *μετά* is used slightly more often than in Homer. It is noteworthy that while the dat., which is in the main a Homeric construction (Monro § 194), preponderates over the acc. by nearly $\frac{1}{2}$, the reverse is true for Apollonius and in about the same ratio (dat. : acc. :: 1 : 1.28). Postposition is about equally frequent in the two poets. Tmesis is slightly less, the adverbial use very much more, frequent in Apollonius.

Worthy of remark among the uses of *μετά* is that with verbs of motion like *πρός* or *ἐπί*, predominantly with singular nouns, whereas Homer generally has a plural or a collective noun in such cases, there being only a few examples of the singular.

μετά WITH THE DAT.

μετά with the dat. is confined chiefly to epic poetry (Krüger § 68, 27). In Apollonius as in Homer it stands predominantly with plurals, mostly persons. *εἰπεῖν* and *ἀγορεύειν* are the two most common verbs with which it is used (cf. Mommsen, Beiträge¹ p. 188).

I. Denoting *among* several persons :

1, 17 *ἄλλοδαποῖσι μετ' ἀνδράσι*; cf. further 1, 303; 1, 340; 1, 648, 1, 679; 1, 779; 2, 144; 2, 536; 2, 757; 3, 90; 3, 341; 3, 505; 3, 544; 3, 889; 3, 891; 3, 908; 3, 1214; 4, 6; 4, 189; 4, 423; 4, 427; 4, 481; 4, 616; 4, 975; 4, 1102; 4, 1209; 4, 1418; 4, 1465; 4, 1640. Cf. Il. E, 86 *μετὰ Τρώεσσιν*; Od. θ, 236 *μεθ' ἡμῖν ταῦτ' ἀγορεύεις*, etc.

II. The phrase *μετὰ φρεσίν* appears 5 times, in which we translate *μετά* as *in*, but in reality the preposition has its original

¹ Referred to above p. 8.

force of *between*, the φρεσί having a dual character (cf. Monroe § 194). (The 5 examples are 1, 463 ; 2, 952 ; 3, 18 ; 3, 629 ; 4, 56.) Here may be mentioned 1, 223 δονέοντο μετὰ πνοιῆσιν ἔθειραι, where μετά has nearly the same force as ἐν. Cf. Il. Ψ, 367 χαῖται δ' ἐρρώνοντο μετὰ πνοιῆς ἀνέμοιο ; Od. Β, 148 ἐπέτοντο μετὰ πνοιῆς ἀνέμοιο, which Apollonius imitates, as Mommsen, Beitr.¹ p. 188 observes. μετὰ φρεσίν for ἐν φρεσίν, with two exceptions (Δ, 245; Ι, 434), is found only in the 2nd half of the Iliad (Ξ, 264; Σ, 419; Τ, 29; 213; 343; Τ, 310; Ψ, 600; Ω, 105). Also in the Odyssey it predominates in the 2nd part (δ, 825; κ, 438; λ, 428; ν, 362; π, 436; ρ, 470; ω, 357; 435). See Giseke² p. 108. Apollonius seems to have used μετὰ φρεσίν up to the 4th bk., then ἐν φρεσίν (μετὰ φρεσίν once in the 4th bk., viz. 56; ἐν φρεσίν 4 times, viz. 23; 782; 794; 1671).

μετά WITH THE ACC.

I. Denoting *to, towards* like πρός :

1) with persons :

(a) with the singular :

2, 424 μετὰ δ' Αἰαν ἄλις πομπῆς ἔσονται ; cf. 3, 1138.

(b) with the plural :

4, 1499 τὰ μῆλα μετὰ σφέας ἐκόμισσαν.

2) with things :

(a) with the singular :

1, 237 ἵσαν μετὰ νῆα ; cf. also 1, 1255 ; 2, 461 ; 2, 762 ;

2, 892 ; 2, 1095 ; 2, 1172 ; 2, 1189 ; 3, 13 ; 3, 25 ; 3, 331 ; 3, 621 ;

3, 914 ; 3, 1187 ; 4, 57 ; 4, 123 ; 4, 289 ; 4, 349 ; 4, 369 ; 4, 630 ;

4, 720 ; 4, 844 ; 4, 1766.

(b) with the plural, or a collective noun :

2, 1121 μετ' ἡόνας βάλε νήσου ; cf. 3, 434.

Apollonius differs markedly from Homer in this usage. In the Argonautica the original signification of the preposition seems to have faded away, hence the singular greatly preponderates. Most of the examples are with things. In Homer, on the other hand, most of the examples are with persons, either the plural or

¹ Cited above p. 8.

² Cited above p. 24.

a collective noun. The singular is found (some 15 times, all in the II. but 2) of persons, but not of things. For the singular cf. Il. K, 63 θέω μετὰ σ' αὐτις ; Od. ζ, 115, etc. Giseke¹ p. 110 traces the beginning of this development of the use of *μετά* with a singular noun in such examples as Il. E, 152 βῆ δὲ μετὰ Ξάνθον τε Θώνα τε Φαίνοπος υἱε ; E, 614 ἥγ' . . . μετὰ Πρίαμόν τε καὶ υἱας ; Od. τ, 394 ; Il. Η, 21 ; II, 536. Then the preposition came to be used with a single person. The extension of this use to single things seems to be a development of the later epic poetry.

II. Denoting *in quest of, after :*

1, 4 μετὰ κῶας . . . ἥλασαν Ἀργώ ; cf. also 1, 701 ; 2, 211 ; 2, 873 ; 3, 58 ; 4, 77. Cf. II. N, 247 μετὰ γὰρ δόρυ . . . γειν ; Od. α, 184, etc.

III. Denoting *sequence or succession :*

(a) in order of place :

1, 741 μετ' ἵχνια νείσετο ; cf. also 2, 367 ; 3, 447.

(b) in order of time :

1, 698 μετὰ τήνγε . . . ἀνώρτο ; cf. further 1, 1309 ; 2, 451 ; 2, 881 ; 2, 898 ; 2, 1288 ; 3, 955 ; 4, 1211. Cf. Il. K, 516 μετὰ Τυδέος νιὸν ἔπουσαν ; Od. ο, 147, etc.

IV. Of direction :

3, 951 οὐ δέ ποτ' ὅσσε ἀμφιπόλων μεθ' ὅμιλον ἔχ' ἀτρέμας with which cf. Od. μ, 247 σκεψάμενος δὲ εἰς τηὴν θοὴν ἄμα καὶ μεθ' ἑταίρους.

*παρά.*²

FORM. The form *παρά* is used always by Apollonius except 5 instances of *παράι*. Homer has 12 instances of *παράι*.

USE. This preposition falls far below Homer in point of frequency in our poet (Ap. one in 135.7 lines; Homer one in 66.3). As regards case relation, it is to be observed that Apollonius uses the gen. only 4 times and the acc. more than the dat.; while in

¹ Cited above p. 24.

² For an elaborate general treatment of *παρά* see Rau in Curtius Studien III, p. 1, ff.

Homer the gen. is much nearer the other two cases in point of number and the dat. greatly predominates. The Argonautica has *παρά* only twice in postposition (4.6 per cent.), Homer 21 times (4.9 per cent.). Tmesis and the adverbial use are common in the Homeric poems but rare in Apollonius (tm. 3, adv. 2).

παρά WITH THE GEN.

Apollonius, as Homer, uses *παρά* with the gen. with impersonal as well as personal objects, whereas in the post-Homeric language it is restricted mostly to persons (cf. Krüg. § 68, 34, 1; Monro § 192).

The examples are

I. WITH PERSONS :

2, 417 *παρὰ σέο καὶ τὸ δαείνυ*; cf. further 2, 1096; 3, 38. Cf. Il. B. 787; Od. γ, 347, etc.

II. WITH IMPERSONAL OBJECT :

3, 568 *παρὰ νηὸς . . . στελλέσθω*. Cf. Il. A, 190; Od. γ, 431, etc.¹

παρά WITH THE DAT.

παρά with the dative, as with the gen., is used both with persons and things in our poet.

I. WITH PERSONS :

1, 455 *παρὰ δέ σφισι μυρὶ ἔκειτο εἰδατα*; cf. also 2, 503; 4, 224; 4, 1553. Cf. Il. A, 405 *παρὰ Κρονίωνι καθέζετο*; Od. η, 203.

II. WITH IMPERSONAL OBJECTS :

1, 319 *παρὰ νηὶ μένοντες* cf. further 1, 458; 1, 530; 1, 694; 1, 855; 2, 61; 2, 158; 2, 309; 2, 498; 2, 868; 3, 1193; 4, 132;

¹ Besides the examples in Il. A, 190 (Π, 473; Φ, 173) and Δ, 468 where *παρά* expresses a turn of thought which no other preposition could have, *παρά* is found in the Iliad of things only with *νηῶν* and *νηός* (Θ, 533; Μ, 114; 225; Ν, 744; Ξ, 46; Ο, 69; 407; 601; Τ, 143; 194). The Odyssey says not only *παρὰ νηός* (γ, 431; κ, 146; 274; 446; ξ, 498) but also *παρὰ ροδῶν* (χ, 197)—cf. Giseke (cited above p. 24) p. 102.

4, 849 ; 4, 973 ; 4, 1122. Cf. Il. A, 26 *παρὰ νησοῖ* ; Od. δ, 449 *παρὰ ρηγμῖνι*, etc.

παρά WITH THE ACC.

I. OF MOTION *to, beside*:

1, 217 ἄγων . . . παρὰ ρόον' Εργίνοιο ; cf. also 2, 1003 ; 3, 486 ; 4, 564 ; 4, 825. Cf. Il. Θ, 220 *ἰέναι παρά τε κλισίας καὶ νῆσος* ; Od. α, 285, etc.

II. Denoting *along by, past*:

1, 1279 *φορέοντο παραὶ . . . ἄκρην* ; cf. also 2, 621 ; 2, 906 ; 2, 946 ; 3, 445 ; 3, 1252 ; 4, 324 ; 4, 787 ; 4, 1777. Cf. Il. Α, 166 *παρ' Ἰλου σῆμα . . . παρ' ἐρινεὸν ἐστεύοντο* ; Od. γ, 172, etc.

III. Denoting place *beside, near*:

1, 967 *εἰσάμενοι παρὰ θῦνα* ; cf. also 2, 502 ; 2, 507 ; 3, 1276 ; 4, 1578. Cf. Il. B, 522 *πὰρ ποταμὸν . . . ἔναιον* ; Od. μ, 32, etc.

IV. Denoting *beyond, contrary to*:

3, 613 *παρ' αἰσαν*.

Of the derivative meaning *beyond* Homer furnishes only the two phrases *πὰρ δύναμιν* Il. N, 787 and *παρὰ μοῖραν* Od. ξ, 509 (Monro § 191, 3).

περί.

Apollonius uses this preposition once in 102.4 lines ; Homer once in 117.8. The Argonautica and the Iliad (once in 99.9) almost equal each other in point of frequency of *περί*. The dative is the favorite case in both poets, whereas in Attic Greek it is rare. Postposition, and the adverbial use of *περί* are more common in our poet, postposition markedly so (Ap. 21.1 per cent. ; Hom. 8.5 per cent.). Tmesis is less common.

περί WITH THE GEN.

The prevailing signification of *περί* with the gen. is cause. The locative sense is very rare (Kühn. II, § 437). There are only two examples in our poet and only two in Homer (in bk. ε, of the Od.).

I. OF PLACE:

2, 1131 δοῦναι ὅσον θ' εἶλυμα περὶ χροός; cf. 2, 1191. The two examples in Homer are Od. ϵ , 68 τετάνυστο περὶ σπείους γλαφυροῖο ἡμερὶς ἥβωσα; Od. ϵ , 130 περὶ τρόπιος βεβαῶτα.¹

II. OF CAUSE:

1) of *striving, contending*:

2, 141 μάρναντο . . . περὶ γαίης; cf. further 3, 1057; 4, 1765; 4, 1770. Cf. Il. Γ, 137; Od. ω , 515. In 4, 1485 ὁ σ' ἐῶν μῆλων πέρι . . . ἀλεξόμενος κατεπέφνει we have a mode of expression that is frequent in the Iliad cf. M, 142; 170; 227; 243; P, 182; Σ, 173; Ω, 500. In 4, 549 we have the dative ἀλεξόμενον περὶ βουστίν.

2) of *care, anxiety* about or for:

3, 60 τῶν ἥτοι πάντων μέν . . . δείδιμεν ἐκπάγλως, περὶ δ' Αἰσονίδαο μάλιστα. Cf. also 3, 688 Cf. Il. Τ, 17, περὶ Τρώων καὶ Ἀχαιῶν μερμηρίζεις, etc.

3) with verbs of *thinking, knowing* about:

4, 492 ναυτιλίης . . . πέρι μητιάσκον; cf. further 4, 1068; 4, 1355.

The examples of this use in Homer are all in the Odyssey. Cf. Od. α , 135; η , 191; π , 234; ρ , 371. The similar use of ἀμφί with the dative is likewise peculiar to the Odyssey as Monro (§ 188) notes. See above p. 38.

4) denoting *on account of, for, for the sake of*:

1, 901 ἐμέθεν πέρι θυμὸν ἀρείω ἵσχαν'; cf. also 1, 1342. Cf. Il. I, 449 παλλακίδος περιχώσατο. The same compound occurs in Η, 266.

III. Denoting *before, beyond, surpassing*:

1, 65 περὶ πάντων . . . ἐδίδαξε θεοπροπίας οἰωνῶν; cf. also 1, 830; 2, 179; 3, 304; 3, 585. As Monro (§ 188) observes, this use is distinctively Homeric (cf. also Krüg. 68, 31, 3). For exam-

¹This, however, may be regarded as an instance of tmesis: so the Harl. Schol. γενικὴ ἀντὶ τοῦ περιβεβηκότα τρόπιδι; so also Ameis-Hentze, comparing Il. Ζ, 21. See also Gieseke (cited above p. 24) p. 122. Krüger 68, 31, 1 recognizes only Od. ϵ , 68 as an example of the locative use of περὶ with the gen. in Homer. The only other examples quoted for this usage are Sapph., 1, 10; Eur. Tr. 817 (chor.).

ples cf. Il. A, 297 ; Od. *a*, 235, etc. Here, however, is to be noted the prose *περὶ πολλοῦ ποιεῖσθαι, ἡγεῖσθαι*, etc., so common in the orators. See Lutz, *Praepositionen bei den attischen Rednern* (1887) p. 133.

περὶ WITH THE DAT.

The locative use is the prevailing one in Apollonius as in Homer, though in prose it is uncommon (cf. Kühn. II, § 439, II).

I. OF PLACE:

1, 389 *περὶ δέ σφιν ἀιδνὴ κήκιε λιγνύς* ; cf. also 1, 1020 ; 2, 57 ; 2, 128 ; 2, 160 ; 2, 162 ; 2, 323 ; 2, 833 ; 2, 1173 ; 3, 291 ; 3, 867 ; 3, 1019 ; 3, 1224 ; 4, 93 ; 4, 325 ; 4, 936 ; 4, 953 ; 4, 1454. Cf. Il. O, 19 *περὶ χερσὶ δὲ δεσμὸν ἥηλα* ; Od. *φ*, 307, etc.

II. CAUSAL:

1) denoting *for, on account of*:

3, 865 *ἔστενε . . . ὁδύνη πέρι θυμὸν ἀλύων* ; 4, 440 *περὶ γάρ μιν ἀνάγκη . . . δόσαν ξένοισιν ἄγεσθαι*.

The Iliad and Odyssey do not have this use. The Hymn. Cer. 429 has *περὶ χάρματι* ; Pind. P, 5, 58 *περὶ δείματι*. Cf. also Aesch. Pers. 696 *περὶ τάρβει* ; Choeph. 35 *περὶ φόβῳ*. Cf. Prof. Gildersleeve on Pind. P, 5, 58.

2) denoting *about, concerning*:

1, 1340–41 *περὶ πώεσι—περὶ κτεάτεσσι* ; 3, 1155 ; 3, 1171 ; 4, 614 ; 3, 904 *ὅτις περὶ βουσὶν ὑπέστη* ; Schol. *κατεδέξατο ἐπὶ τοῖς βουσὶν ἀγωνίσασθαι* ‘qui de tauris pactus est’ (Beck). Cf. Il. K, 240 *ἔδεισεν δὲ περὶ . . . Μενελάῳ* ; Od. *β*, 245, etc.

περὶ WITH THE ACC.

I. OF MOTION *around, about*:

1, 538 *περὶ βωμὸν . . . ρήσσωσι* ; cf. also 1, 1197 ; 2, 301 ; 3, 633 ; 4, 436 ; 4, 932 ; 4, 1196 ; 4, 1450 ; 4, 1664. Cf. Od. *ω*, 19 *περὶ κεῦνον ὁμίλεον* ; Il. *Σ*, 372, etc.

II. WITH VERBS OF REST:

3, 216 *περὶ τοίχους . . . ἄνεχον* ; cf. also 4, 321. Cf. Il. *B*,

757 περὶ Πηνείδων . . . ναΐσκον; Od. ι , 402 ιστάμενοι . . . περὶ σπέος, etc.

πρός.

FORM. Of the 16 examples of this preposition the form *πρός* is found 9 times, *ποτὶ* 5 times, *προτὶ* 2 times. Homer has *πρός* 240 times, *ποτὶ* 65, *προτὶ* 70.

USE. Apollonius uses *πρός* very sparingly in comparison with his predecessor who has it about six times as often.¹ Of the former's 11 occurrences (with cases) 3 are with the genitive, 8 with the accusative. The dative does not occur at all. Apollonius does not postpone *πρός* at all; Homer does so only 3 times. Tmesis and the adverbial use of *πρός* are rare in the former, while in the latter the one is common, the other is not.

πρός WITH THE GEN.

The only use of *πρός* with the gen. in Apollonius is in supplication, as e. g. 2, 215 *πρὸς Ζηνός*, . . . Φοίβου τ' ἀμφὶ καὶ ναῦτῆς εἴνικεν["]Ηρῆς λίστομαι; cf. also 2, 1125; 3, 984. Homer furnishes 6 examples, viz. Il. A, 339 (twice); 340; T, 188; Od. λ , 67; ν , 324.

πρός WITH THE ACC.

I. OF MOTION *to, towards*:

1, 774 βῆ δ' ἵμεναι προτὶ ἀστυν; cf. also 2, 8; 2, 807; 3, 322; 3, 1154; 4, 595; 4, 1399. Cf. Il. A, 420; Od. σ , 454, etc.

II. OF DIRECTION:

4, 311 στεινὸν δ' . . . ἀγκῶνα ποτὶ ρόον. Cf. Il. E, 605 *πρὸς Τρῶας τετραμμένοι*; Od. μ , 81, etc.

ὑπό.

FORM. The form *ὑπό* is always used by Apollonius except 7 instances of *ὑπάι*. Homer has but four examples of *ὑπάι*.

¹ The numerically low rank of *πρός* in Apollonius may be due in part to the free use of *μερά* with the acc. like *πρός* with verbs of motion. See above p. 49.

USE. *ὑπό* is far more frequent in our poet (once in 50.7 lines) than in the Homeric poems (one in 74.1 lines) as a whole, but is very near to the Iliad (one in 59 lines). Postposition and tmesis of *ὑπό* are used very sparingly by Apollonius as compared with his predecessor. The adverbial use does not occur in our poet and only rarely in Homer.

ὑπό WITH THE GEN.

I. OF PLACE *beneath*:

1, 10 ἄλλο μὲν (*πέδιλον*) ἐξεσάωσεν ὑπ' ἀλύος ; cf. also 2, 106 ; 2, 743. Cf. Homer Il. Θ, 14 ἦχι βάθιστον ὑπὸ χθονός ἐστι βέρεθρον ; Od. λ, 52, etc.

II. CAUSAL:

1) of agency :

2, 847 Μονσέων ὑπὸ γηρύσασθαι ; cf. also 4, 641. Cf. Il. A, 242 ὑφ' "Εκτορος . . . θνήσκοντες ; Od. ι, 66, etc.

2) under the influence of, by the power of :

2, 1232 ὑπὰ ριπῆς ἀνέμοιο τείνετο ; cf. 3, 969. Cf. Il. O, 171 ; T, 358.

III. OF MUSICAL ACCOMPANIMENT :

1, 538 φόρμιγγος ὑπαι, cf. 4, 1192 ; 4, 1157 Ὁρφῆος ὑπαι. Of accompaniment cf. here Il. B, 334 ; O, 275 ; Σ, 492. More closely to be compared with 1, 538 and 4, 1157 are Hesiod *Shield* 280 ὑπὸ φορμίγγων, and 280 ὑπ' αὐλοῦ. Cf. also Pindar O, 4, 2 ; 7, 13.

ὑπό WITH THE DAT.

I. OF PLACE:

1) with verbs of rest, etc.

1, 956 ὑπὸ κρήνη ἐλίποντο ; cf. further 1, 388 ; 1, 544 ; 1, 957 ; 1, 1262 ; 2, 681 ; 2, 707 ; 2, 732 ; 2, 797 ; 2, 1086 ; 3, 39 ; 3, 119 ; 3, 221 ; 3, 287 ; 3, 296 ; 3, 371 ; 3, 1023 ; 4, 137 ; 4, 313 ; 4, 765 ; 4, 944 ; 4, 982 ; 4, 1107 ; 4, 1528. Cf. Il. B, 307 ; Od. δ, 403, etc.

2) with verbs of motion implying subsequent rest :

2, 512 ὑπ' ἄντροισιν κομέεσθαι ; cf. also 2, 1109 ; 3, 281 ; 4,

1261; 4, 1522. Cf. Il. X, 482 ὑπὸ κεύθεσι γαῖης ἔρχεαι; Od. δ, 297, etc.

II. CAUSAL:

1) denoting cause, instrument, or means:

1, 263 ὀλοφὸν ὑπὸ γῆρᾳ ἐντυπάς; cf. further 1, 7; 1, 114; 1, 272; 1, 443; 1, 815; 1, 1303; 1, 1308; 2, 26; 2, 117; 2, 139; 2, 558; 2, 586; 2, 727; 2, 1013; 2, 1059; 2, 1112; 2, 1169; 3, 3; 3, 321; 3, 395; 3, 416; 3, 702; 3, 971; 3, 1186; 3, 1226; 3, 1329; 3, 1374; 4, 53; 4, 193; 4, 269; 4, 567; 4, 676; 4, 922; 4, 1009; 4, 1176; 4, 1369; 4, 1733.

In Homer such phrases as ὑπὸ χερσί, ὑπὸ δουρὶ with such verbs as δαμῆναι, θανέειν, ὀλέσσαι, etc., are especially frequent, as e. g. Il. B, 860 ἐδάμην ὑπὸ χερσί, etc.

2) of agency:

1, 794 ὑπὸ ἀνδράσι ναίεται ἄστυ; 2, 783; 3, 469; 3, 1342; 4, 1398; 4, 1758. Cf. Il. E, 646 ὑπὸ ἐμοὶ δυηθέντα; Od. 8, 790.

III. Denoting under the power of:

2, 788 ἐμῷ ὑπὸ πατρὶ δάμασσεν; cf. also 3, 353; with the latter cf. Il. Z, 159.

IV. Of musical accompaniment:

1, 540 ὑπὸ Ὀρφῆος κιθάρῃ πέπληγον ἐρετμοῖς πόντου λάβρον ὕδωρ.

Homer has no exact parallel. For the dat. of attendant circumstance cf. Od. ψ, 255; δ, 402. Hesiod *Shield* 282 has παίζοντες ὑπὸ ὅρχηθμῳ and 283 γελώντες ὑπὸ αὐλητῆρι ἔκιον. This use of the dat. with ὑπό is found in later Greek e. g. Lucian *De Salt.* 16 and 17, *Dialog. Deor.* 2, 2; Herodian V, 3, 16; 5, 9.

V. DENOTING TIME:

1, 1022 ὑπὸ νυκτί; cf. 1, 1038; 3, 323; 3, 1360; 4, 1682. This use does not appear in Homer. In Il. Θ, 530 and Σ, 277 there is some manuscript authority for ὑπὸ ἡοῖ and ὑπὸ ἡοίγ but ὑπηροῖοι is now read.

¹ Note that Apollonius has the dat. more often than the gen. with ὑπό to denote agency (gen. 2, dat. 6). Cf. Pindar who has 7 datives and 5 genitives.

ὑπό WITH THE ACC.**I. OF PLACE:**

1) of motion or direction *towards, under, beneath*:

1, 452 *κλίνοντος ὑπὸ ζόφον ἡδέλιοι*; 2, 113 *ὑπὸ ξώνην θόρε χαλκός*; cf. also 2, 587; 3, 288; 3, 675; 3, 762; 3, 1321; 3, 1403. Cf. Il. Δ, 279 *ὑπό τε σπέος ἥλασε μῆλα*; Od. 146, etc.

2) of position or extension:

1, 50 *μίμνεν ὑπὸ σκοπίην*; cf. also 1, 102; 1, 509; 2, 570; 2, 1236; 3, 278; 3, 1368; 4, 1474. Cf. Il. B, 824 *ἔναιον ὑπαὶ πόδα . . . Ἰδης*; Od. χ, 362, etc.

II. OF SUBJECTION, CONTROL:

4, 39 *εἰσιν . . . χαλεπὰς ὑπὸ χεῖρας ἀνάσσης*.

Homer furnishes no exact parallel. Thucyd. 1, 110 has *Αἴγυπτος ὑπὸ βασιλέα ἐγένετο*; cf. also 4, 60; 6, 86; Plato Civ. 348 d, etc.

III. OF TIME:

1, 587 *ὑπὸ κνέφας*; cf. 1, 1186; 2, 1034; 4, 590; 1, 1160 *ὑπὸ δείελον*; 2, 1122 *νύχθ' ὅπο*; cf. 4, 458.

Apollonius overdoes this usage. In Homer there are only two examples, viz. Il. II, 202 *πάνθ' ὑπὸ μηνιθμόν*; X, 102 *νύχθ' ὅπο τήνδ' ὀλοήν*. Aristophanes is the only classical poet besides Homer who has this use of *ὑπό*, viz. in his earliest extant play Ach. 139 and 1076. See Forman (cited below p. 68) Appendix p. 66.

CORRESPONDENCES IN PHRASEOLOGY.

The close proximity of Apollonius to his predecessor in the uses of the prepositions is emphasized in many cases by a more or less exact reproduction of phraseology. Below are given the most noteworthy correspondences between the language of the Argonautica and that of the Homeric poems in prepositional phraseology. It is not urged that in all these cases there was conscious imitation on the part of Apollonius. Some of the expressions here adduced were so necessary a part of the epic stock that they would naturally be used in an expressly imitative poem. In not a few cases, however, it seems evident that there was conscious reproduction of the Homeric language with more or less exactness. Here as elsewhere there are more resemblances to the Iliad than the Odyssey, though the Argonautica is more akin in subject to the latter.

ἀπό.

Ap. 1, 60 οἷος ἀπ' ἄλλων | ἀριστήων

Od. ι, 192 οἰον ἀπ' ἄλλων |

Ap. 1, 535 γαίης ἀπὸ πατρίδος. This phrase occurs three times in Homer in the same position in the verse, viz. Il. N. 696; O, 335; Od. κ, 49.

Ap. 1, 979 βάλεν δ' ἀπὸ δείματα θυμοῦ |

Od. θ, 149 σκέδασον δ' ἀπὸ κήδεα θυμοῦ |

Ap. 1, 1067 ἀπὸ βλεφάρων δσα δάκρυα χεῦαν ἔραξε |

Od. δ, 114 | δάκρυ δ' ἀπὸ βλεφάρων χαμάδις βάλε , cf. also ξ, 129; ψ, 33.

Ap. 2, 253 θεοῖς ἀπὸ θυμοῦ ἔσεσθαι |

Il. A, 562 ἀπὸ θυμοῦ | μᾶλλον ἐμοὶ ἔσεαι.

Ap. 3, 48 ἀπὸ θρόνου ὥρτο, | cf. 3, 439. The same words occur in Il. Λ, 645; Ω, 515.

εἰς.

Ap. 4, 415 . . . τεὰς ἐσ χεῖρας ἵκεσθαι | cf. 4, 1041.
 Il. K, 448 . . . ἵκεο χεῖρας ἐσ ἀμάς |

ἐκ.

Ap. 1, 385 στυφέλιξαν . . . ἐξ ἔδρης.
 Il. A, 581 | ἐξ ἔδεων στυφέλιξαι.

Ap. 1, 1071 . . . ἐκ Διὸς ἡμαρ ἐπήλυθεν
 " 2, 995 ἐκ Διόθεν πνοιαὶ . . . ἥλυθον.
 Il. Θ, 251 . . . ἐκ Διὸς ἥλυθεν δρυς |

Ap. 1, 1104 | ὕρνυτο δ' ἐξ εὐνῆς . . .
 Od. θ, 2 | ὕρνυτ' ἄρ' ἐξ εὐνῆς . . . cf. β, 2 ; γ, 405 ; δ, 307 ; Il. X, 190.

Ap. 2, 1107 . . . ἀστρα διανγέα φαίνετ' ἴδεσθαι | ἐκ νεφέων,
 Il. Λ, 62 . . . ἐκ νεφέων ἀναφαίνεται οὐλιος ἀστὴρ | παμφαίνων,

Ap. 2, 1153 | τῶν ἐξ ἀμφοτέρων εἰμὲν γένος ; cf. 3, 919.
 Il. E, 896 | ἐκ γἀρ ἐμεῦ γένος ἐσσί ; cf. 544 ; Η, 113 ; Φ, 157 ;
 Ψ, 347 ; Od. ξ, 199 ; ο, 267 ; π, 62 ; φ, 335 ; ω, 269.

Ap. 2, 1239 . . . ἐξ εὐνῆς ἀνορούσας | cf. 4, 871.
 Il. Ο, 580 . . . ἐξ εὐνῆφι θορόντα |

Ap. 3, 920 δσοι ἀλλων | ἀθανάτων ἥρωες ἀφ' αἵματος ἐβλάστησαν |
 Il. T, 105 οἴ θ' αἵματος ἐξ ἐμεῦ εἰσίν. | cf. T, 111.

Ap. 4, 1110 . . . ὕρτο | ἐκ λεχέων . . .
 Il. Λ, 1 | Ἡώς δ' ἐκ λεχέων . . . ὕρνυθ' ; cf. Od. ε, 1.

ἐν.

Ap. 1, 478 . . . μέθυ . . . κῆρ | οἰδάνει ἐν στήθεσσι,
 Il. I, 554 δι (χόλος) . . . | οἰδάνει ἐν στήθεσσι νόον . . .

Ap. 1, 1056 . . . ἐν κονίγσι καὶ αἵματι πεπτηῶτα |
 Il. Δ, 522 ἐν κονίγσιν | κάππεσεν. Cf. M, 23 ; N, 548 ; O, 538 ;
 Π, 289 ; 469 ; Ψ, 437 ; Od. κ, 163 ; σ, 98.

Ap. 1, 1090 . . . κεκλιμένον μαλακοῖς ἐνὶ κώεσιν οἰῶν |
Od. γ, 38 Ἰδρυσεν . . . | κώεσιν ἐν μαλακοῖσιν . . .

Ap. 2, 107 . . . ἐν κονίησι βάλεν·
Il. Θ, 156 . . . ἐν κονίησι βάλεες. . . . Cf. E, 588 also 75.

Ap. 2, 872 | γαίη ἐν ἀλλοδαπῇ δὴν ἔμμεναι
Od. ι, 36 | γαίη ἐν ἀλλοδαπῇ ναίει

Ap. 3, 49 | εἰσέ τ' ἐνὶ κλισμοῖσιν·
Il. I, 200 | εἰσεν δὲ ἐν κλισμοῖσι τάπησί τε . . .

Ap. 3, 140 . . . μιν ἑαῖς ἐνὶ χερσὶ βάλοιο, |
Il. Φ, 104 δν . . . ἔμῆς ἐν χερσὶ βάλησιν, |

Ap. 3, 228 . . . ἐνὶ μεγάροισι . . . ἔμήσατο θέσκελα ἔργα. |
“ 4, 8 . . . δόλον . . . μητιάασκεν | οἰσιν ἐνὶ μεγάροις,
Od. γ, 213 | ἐν μεγάροις . . . κακὰ μηχανάασθαι. | cf. π, 94.

Ap. 4, 23 . . . ἐν φρεσὶ θυμὸς | ιάνθη.
Il. Θ, 202 . . . ὀλοφύρεται ἐν φρεσὶ θυμός. |

Ap. 4, 1089 . . . πόντῳ ἔνι πήματ' ἀνέτλη,
Od. α, 4 . . . ἐν πόντῳ πάθεν ἄλγεα . . .

Ap. 4, 1109 | ἢ δ' ἔπος ἐν θυμῷ πυκινὸν βάλετ'. Cf. 2, 256.
Il. Ο, 566 | ἐν θυμῷ δὲ ἔβάλοντο ἔπος, Cf. Ξ, 50.

Ap. 4, 1735 μίχθη δέ οἱ ἐν φιλότητι |
Il. Ω, 130 . . . γυναικί περ ἐν φιλότητι | μίσγεσθ'. This expression occurs frequently in Homer.

σύν.

Ap. 1, 241 . . . σὺν τεύχεσιν ἀίσσοντας |
Il. I, 80 . . . σὺν τεύχεσιν ἐσσεύοντο |

Ap. 3, 1278 . . . ξὺν δουρὶ καὶ ἀσπίδι βαῖν' ἐς ἄεθλον, |
Il. E, 297 . . . ἀπόρουσε σὺν ἀσπίδι δουρί τε μακρῷ, |

ὑπέκ.

Ap. 4, 1657 . . . ὑπὲκ βελέων ἐρύσαντο | νῆ' . . .
Il. Σ, 232 . . . Πάτροκλον ὑπὲκ βελέων ἐρύσαντες | Cf. Δ, 465.

διά.

Ap. 3, 761 . . . ὁδύνη σμύχουσα διὰ χροός,
Il. Λ, 398 . . . ὁδύνη δὲ διὰ χροὸς ἡλθ'

κατά.

Ap. 2, 111 | οὐτα . . . κατὰ λαπάρην. The same words occur in Il. Z, 64 and Η, 447.

Ap. 2, 999 | κεκριμέναι κατὰ φῦλα
Il. Β, 362 | κρὶν' ἄνδρας κατὰ φῦλα,

Ap. 3, 113 . . . Οὐλύμποιο κατὰ πτύχας,
Il. Λ, 77 . . . κατὰ πτύχας Οὐλύμποιο. |

Ap. 3, 1021 . . . κατ' οὐδεος ὅμματ' ἔρειδον | αλεο
“ 3, 22 . . . ἐπ' οὐδεος ὅμματ' ἔπηξαν, |
Il. Γ, 217 . . . κατὰ χθονὸς ὅμματα πήξας, |

Ap. 4, 473 | αἷμα κατ' ὠτειλὴν ὑποίσχετο·
Il. Ρ, 86 ἔρρει δ' αἷμα κατ' οὐταμένην ὠτειλήν. |

Ap. 4, 1523 . . . κατ' ὁφθαλμῶν χέετ' ἀχλύς. |
Il. Π, 344 . . . κατὰ δ' ὁφθαλμῶν κέχυτ' ἀχλύς. | Cf. Τ, 321 ; 421 ; Od. χ, 88.

ὑπέρ.

Ap. 3, 219 . . . ὑπὲρ οὐδὸν ἔπειτ' ἔβαν.

Od. η, 135 . . . ὑπὲρ οὐδὸν ἐβήσετο Cf. ν, 63 ; χ, 182.

Ap. 3, 701 | λίστοιμ' ὑπὲρ μακάρων σέο τ' αὐτῆς ἥδε τοκήων,
Il. Ο, 660 | λίσσεθ' ὑπὲρ τοκέων Cf. Χ, 338.

Ap. 4, 1252 ὑπὲρ Διὸς αἰσαν. This phrase is found in Il. Ρ, 321.

Ap. 4, 1348 | ἔσταν ὑπὲρ κεφαλῆς
Il. Β, 20 | στῆ δ' ἄρ' ὑπὲρ κεφαλῆς Cf. 59 ; Ψ, 68 ; Ω, 682 ;
Od. δ, 803 ; ζ, 21 ; ν, 32 ; ψ, 4.

Ap. 4, 1692 . . . ὑπὲρ μέγα λαῖτμα θέοντας |
Od. ι, 260 . . . ἀποπλαγχθέντες ὑπὲρ μέγα λαῖτμα θαλάσσης |

διέκ.

Ap. 3, 158 | βῆ δὲ διέκ μεγάροιο

Od. κ, 388 διέκ μεγάροιο βεβήκει | Cf. ρ, 61; σ, 185; τ, 47; 503; ν, 144; χ, 433.

παρέκ.

Ap. 2, 94 αὐτοῖο πάρεκ γόνυ γουνὸς ἀμείβων |

Il. Λ, 547 γόνυ γουνὸς ἀμείβων. |

Ap. 4, 102 | κῶας ἐλόντες ἄγοιντο παρὲκ νόον Αἰήταο. |

Il. Κ, 391 | πολλῆσιν μ' ἄτησι παρὲκ νόον ἤγαγεν"Εκτωρ, |

ἀμφί.

Ap. 1, 1142 ἀμφὶ δὲ ποστὸν | αὐτομάτῃ φύε γαῖα

Od. λ, 586 ἀμφὶ δὲ ποστὶ | γαῖα μέλαινα φάνεσκε

Ap. 2, 96 δ' ἀμφ' ὁδύνη γνὺξ ἥριπεν.

Il. Ε, 68 γνὺξ δ' ἔριπ' οἰμώξας,

Ap. 4, 136 ἀμφὶ δὲ παισὶν | χεῖρας βάλον

Od. ρ, 38 | ἀμφὶ δὲ παιδὶ φίλῳ βάλε πήγεε Cf. φ, 223; ω, 347.

ἐπί.

Ap. 1, 95 | τοῖς δ' ἐπὶ ἥλυθε

Od. ν, 185 | τοῖσι δ' ἐπὶ τρίτος ἥλθε

Ap. 1, 424 ἐπὶ πόντον ἐλευσόμεθ' εὐδιόωντες. |

Od. δ, 381 ἐπὶ πόντον ἐλεύσομαι ἵχθυόντα. | Cf. 390; 424; 470; κ, 540.

Ap. 1, 435 | καῖον ἐπὶ σχίζησιν.

Il. Α, 462 | καὶ δ' ἐπὶ σχίζης Cf. Od. γ, 459.

Ap. 1, 832 ἐπὶ νῆα κιῶν ἐτάροισιν ἐνίσπει | μύθους Cf. 3, 826; 1345.

Od. λ, 636 ἐπὶ νῆα κιῶν ἐκέλευον ἐταίρους | Cf. μ, 144.

Ap. 1, 930 Ἰδαίην ἐπὶ δεξιὰ γαῖαν ἔχοντες. | Cf. 2, 347; 4, 1621.

Od. γ, 171 . . . αὐτὴν ἐπ' ἀριστέρ' ἔχοντες, |

Ap. 2, 1269 ἔχον δ' ἐπ' ἀριστερὰ χειρῶν | Καύκασον

Od. ε, 277 τὴν . . . ἐπ' ἀριστερὰ χειρὸς ἔχοντα. |

Ap. 1, 1140 . . . εὐαγέεσσιν ἐπὶ φρένα θῆκε θυηλαῖς |

Il. K, 46 Ἐκτορέοις ἄρα μᾶλλον ἐπὶ φρένα θῆχ' ἵεροῖσιν. |

Ap. 2, 365 πολέος δ' ἐπὶ πείρασιν αἰγιαλοῖο |

Od. ι, 284 . . . ὑμῆς ἐπὶ πείρασι γαίης, |

Ap. 2, 682 . . . κλύζεν δ' ἐπὶ κύματα χέρσῳ. |

Il. Ψ, 61 . . . κύματ' ἐπ' ἡιόνος κλύζεσκον. |

Ap. 3, 199 . . . ἐπὶ θρωσμοῦ πεδίοιο. |

Il. K, 160 . . . ἐπὶ θρωσμῷ πεδίοιο | Cf. Λ, 56; Τ, 3.

Ap. 3, 455 . . . ἔζετ' ἐπὶ θρόνου,

Il. Ω, 522 . . . ἔζεν ἐπὶ θρόνου, cf. Α, 536; Σ, 422; Od. ε, 195; σ, 157; φ, 139; 166; ψ, 164. The prepositional phrase is in the same position in the verse.

Ap. 3, 708 . . . ἐπ' ἀλλήλησι θέσαν γόον·

Il. E, 384 . . . ἄλγε' ἐπ' ἀλλήλοισι τιθέντες. |

Ap. 3, 1227 . . . ἐπὶ κρατὶ κόρυν θέτο τετραφάληρον, |

Il. E, 743 κρατὶ δ' ἐπ' ἀμφίπαλον κυνέην θέτο τετραφάληρον | Cf. Λ, 41.

Ap. 4, 493 ἐπὶ δέ σφισιν ἥλυθε κούρη |

Od. ν, 162 ἐπὶ δέ σφισιν ἥλθε συβώτης |

Ap. 4, 678 τὰ δ' ἐπὶ στίχας ἥγαγεν αἰών |

Il. B, 687 ὅς τις σφιν ἐπὶ στίχας ἥγήσαιτο. |

Ap. 4, 717 εἰσεν ἐπὶ ξεστοῖσιν ἀναστήσασα θρόνοισιν, |

Od. π, 408 . . . καθίζον ἐπὶ ξεστοῖσι θρόνοισιν. |

Ap. 4, 1197 . . . ἐπὶ φρεσὶ θῆκας | Ἀρήτης,

Il. A, 55 τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεά, Cf. Θ, 218; Od. λ, 146; ο, 234; σ, 158; φ, 1.

Ap. 4, 1305 . . . ἀνηνύστρῳ ἐπ' ἀέθλῳ. |

Od. π, 111 . . . ἀνηνύστρῳ ἐπὶ ἔργῳ. |

Il. Δ, 175 . . . ἀτελευτήτῳ ἐπὶ ἔργῳ. |

Ap. 4, 1335 . . . ἐτάρους ἐπὶ μακρὸν ἀύτει, |
Od. ζ, 117 αἱ δὲ ἐπὶ μακρὸν ἄνσαν.

Ap. 4, 1503 κεῦτο δὲ ἐπὶ ψαμάθοισι
Od. ν, 284 . . . ἐπὶ ψαμάθοισιν ἐκείμην. |

Ap. 4, 1773 . . . ἐπὶ κλυτὰ πείραθ' ικάνω | ὑμετέρων καμάτων
Od. ψ, 248 οὐ γάρ πω πάντων ἐπὶ πείρατ' ἀέθλων | ἥλθομεν,

μετά.

Ap. 1, 223 . . . δονέοντο μετὰ πνοιῆσιν ἔθειραι. |
Il. Ψ, 367 χάίται δὲ ἐρρώντο μετὰ πνοιῆς ἀνέμοιο. | Cf. Od. β, 148.

Ap. 1, 679 ἄτε πολλὰ μετ' ἀνθρώποισι πέλονται |
Od. θ, 160 οἴλι τε πολλὰ μετ' ἀνθρώποισι πέλονται, | Cf. σ, 225.

Ap. 1, 741 . . . μετ' ἵχνια νείσετο πέτρη |
Od. β, 406 . . . μετ' ἵχνια βαῖνε θεοῦ. | Cf. γ, 30; ε, 193; η, 38.

Ap. 3, 434 | ἔρχεο νῦν μεθ' ὅμιλον, . . .
Il. Ε, 21 . . . μεθ' ὅμιλον οἵ Δαναῶν ταχυπάλων | Cf. Τ, 47.

Ap. 3, 889 . . . τοῦα μετὰ δμωῆσιν ἔειπεν |
Od. ρ, 493 . . . μετ' ἄρα δμωῆσιν ἔειπεν. |

Ap. 3, 908 | δφρα τὰ μὲν δασόμεσθα μετὰ σφίσιν,
Il. Α, 368 | καὶ τὰ μὲν εὖ δάσσαντο μετὰ σφίσιν . . .

παρά.

Ap. 1, 217 | καὶ μιν ἄγων . . . παρὰ ῥόον Ἐργίνοιο, |
Od. λ, 21 . . . παρὰ ῥόον Ωκεανοῦ | ἥομεν,

Ap. 1, 319 . . . παρὰ νηὶ μένοντες. |
Od. μ, 292 . . . θοῇ παρὰ νηὶ μένοντες. | Cf. κ, 444; ρ, 429.

Ap. 1, 855 δὲ γάρ παρὰ νηὶ λέλειπτο |
Il. Κ, 256 τὸ δὲ ἐὸν παρὰ νηὶ λέλειπτο, | Cf. Κ, 447.

περί.

Ap. 3, 1224 . . . περὶ μὲν στήθεσιν ἔεστο | θώρηκα

Il. Γ, 332 . . . θώρηκα περὶ στήθεσιν ἔδυνεν | Cf. Α, 19; Π, 133; T, 371.

πρός.

Ap. 1, 774 | βῆ δ' ἵμεναι προτὶ ἄστυ . . .

Il. Σ, 266 | ἀλλ' ἴομεν προτὶ ἄστυ,

ὑπό.

Ap. 2, 682 ἡ δ' ὑπὸ ποσὸν | σείετο νῆσος ὅλη,

Il. Ν, 18 τρέμε δ' οὔρεα μακρὰ καὶ ὑλη | ποσσὸν ὑπ' ἀθανάτοισι
Ποσειδάωνος ἴόντος. |

Ap. 2, 1013 . . . τέκωνται ὑπ' ἀνδράσι τέκνα γυναικες, |

Il. Β, 714 . . . τὸν ὑπ' Ἀδμήτῳ τέκε δῖα γυναικῶν | Cf. 728;
742; 820; E, 313; H, 469; Ξ, 492.

Ap. 2, 1232 . . . ὑπαὶ ῥιπῆς ἀνέμοιο | . . .

Il. Ο, 171 . . . ὑπὸ ῥιπῆς αἰθρηγενέος Βορέαο, |

Ap. 3, 353 τοὺς σοῦσιν ὑπὸ σκήπτροισι δαμάσσει | Cf. 395.

Il. Ζ, 159 Ζεὺς γάρ οἱ ὑπὸ σκήπτρῳ ἐδάμασσεν. |

Ap. 3, 371 | ἐκ δέ οἱ ὅμματ' ἔλαμψεν ὑπ' ὁφρύσιν . . .

Il. Ο, 608 | λαμπέσθην βλοσυρῆσιν ὑπ' ὁφρύσιν, . . .

SUMMARY.

The high degree of success which Apollonius attained in his imitation of Homer may be seen anew from the results of this investigation. One needs only to look at the tables to observe this. Of the two Homeric poems, he generally approaches more nearly the usage of the Iliad than that of the Odyssey, notwithstanding the fact that the Argonautica is akin in subject to the latter rather than the former. Some of the more important results may here be gathered up by way of summary.

Overdoing. First of all we cannot fail to observe a striving after picturesqueness and poetic effect on the part of Apollonius that leads him to outdo his predecessor in certain usages. He has not only used the majority of the prepositions more frequently than Homer, but he has also taken greater liberty in the licenses most distinctively poetic, viz. postposition, the adverbial use of prepositions, an excess of double prepositions and of the poetical prepositions $\alpha\mu\phi\acute{\iota}$, $\alpha\nu\acute{a}$, and $\sigma\acute{u}\nu$.

Frequency. Tycho Mommsen (in his Beiträge cited above p. 8) has shown that there are well marked differences in the aggregate frequency of prepositions according to period, department, author, etc. Poetry as we might expect, has fewer prepositions than prose. Epic and lyric poetry in general excel tragic and comic, though variations occur both in different poets and in the works of the same poet. In prose the historians excel the philosophers and orators.

In point of frequency of prepositions as a whole, Apollonius is a little ahead of the norm set by his predecessor for epic poetry, having an average of one preposition in 3.36 lines. Homer has an average of one in 3.40 lines (Iliad one in 3.30; Odyssey one in 3.50).¹

While this close proximity of Apollonius to Homer is true in point of frequency of the prepositions in the aggregate, there is considerable diversity to be seen in the individual prepositions. The majority are more frequent in Apollonius; only seven are less

¹ Mommsen makes the average for the Iliad 3.14, for the Odyssey 3.95.

frequent, viz. ἀπό, εἰς, ἐν, πρό, κατά, παρά, πρός. Only five have little numerical difference in the two poets, viz. ἀπό, εἰς, ἐκ, ἐν, μετά. The widest difference is seen in ὑπέκ, διέκ, παρέκ, ὑπέρ, which are much more frequent in Apollonius, and κατά, παρά, πρός, which are much less frequent. The favorite preposition in Apollonius is ἐπί, ἐν coming next. The reverse is true for Homer, but with a more decided preference, ἐν ranking first, ἐπί next.

Relation of the Cases. Mommsen's investigations have also shown that the numerical relation of the cases with which prepositions are used is an important element in style and may serve to differentiate the different periods and departments of literature. As stated by him (p. 19 of *Beiträge*) "the preponderance of the dative with prepositions belongs to the older and poetic language, that of the accusative to the younger language and prose, that of the genitive to the rhetorical and philosophical elements in poetry and prose." In epic and lyric poetry the dative is the predominant case. Tragedy shows at first the epic relation (preponderance of the dative), then the dative gives place to the genitive in Sophocles and the accusative in Euripides, though in certain pieces the dative still predominates. In comedy the epic relation is found only in the fragments of middle comedy. In prose the dative falls into the background.

The marked preference for the dative in epic poetry is seen by the fact that 42.07 per cent. of the prepositions in Homer are with this case. We naturally expect this from the great number of concrete locative situations afforded by the subject-matter of epic poetry. There is an element of picturesqueness in this phenomenon that gives rise to the poetic preference for the dative. The dative more strictly defining the locality, or limiting it to a narrower sphere, gives color and emphasis.¹ Hence ἐπί with the dative is preferred to ἐπί with the genitive, ὑπό with the dative to ὑπό with the genitive in locative expressions.

In case relation Apollonius approximates very closely to Homer. The preponderance of the dative is almost the same, viz. 42.37 per cent. The genitive and accusative have nearly the same relation

¹ See Mr. Forman's dissertation, *The Difference Between the Gen. and the Dat. Used with ἐπί to Denote Superposition*, Balto. 1894, p. 43.

to each other as in Homer, though the genitive is more frequent in Apollonius (25.96 per cent., against 22.23 per cent.), the accusative less frequent (31.66 per cent. against 35.70 per cent.). The Argonautica is very close, in the matter of case relation, to the Iliad, in which the ratio of the three cases is : gen. 24.46 per cent., dat. 41.70 per cent., acc. 33.84 per cent. In the Odyssey the accusative has gained on the genitive, being twice as frequent (gen. 19.21 per cent., acc. 38.21 per cent.).

The following differences in case relation may be noted. The most marked are to be seen in διέκ, παρέκ, κατά, ἀμφί, ἀνά, πρός. διέκ occurs in Homer only with the genitive (mostly in the Odyssey). Apollonius uses it nearly as often with the accusative as with the genitive. παρέκ in Apollonius is found with the genitive about as frequently as with the accusative. In Homer the accusative is generally used (gen. 2, acc. 8). κατά with the genitive in the Homeric poems is very low numerically in comparison with the accusative, while in the Argonautica the accusative has greatly diminished (being only about three times as frequent, whereas in Homer it is nearly nine times as frequent). ἀμφί is used only twice with the genitive in the Homeric poems, while in the Argonautica this construction is greatly overdone, the genitive being used 11 times. ἀνά is found both with the genitive and dative in Homer (not often however), in Apollonius there is but one example outside the accusative and that is with the dative. πρός besides having a remarkably low percentage in the Argonautica in comparison with its percentage in the Homeric poem, is not used at all with the dative.

Doubling of prepositions. The doubling of prepositions gives a picturesque fulness to the expression. It makes the preposition doubly deictic. Apollonius greatly overdoes Homeric usage in this respect, as is seen by the fact that nearly all the double prepositions which he has in common with Homer are more frequent, and further he forms prepositional combinations which his predecessor does not. In 4, 225 he has a triple compound in tmesis ὑπεκπρὸ δὲ πόντον ἔταμνεν. The double prepositions in the two poets are

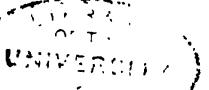
APOLLONIUS.		HOMER.	
διέκ.....	22	ἀμφί περί.....	4
διαπρό.....	1	* ἀποπρό.....	3
ἐπιπρό.....	11	διέκ.....	12
παρέκ.....	17	διαπρό.....	21
περιπρό.....	1	παρέκ.....	19
προπάρ.....	2	περιπρό.....	2
προπρό.....	3	ὑπέκ.....	18
ὑπέκ.....	14	περί τ' ἀμφί τε.....	1
ὑποπρό.....	1	* οὐκεὶς ἡ πρόπροθεν Αργ	
περί τε ἀμφί τε.....	3		

Total : Apollonius, 75 ; Homer, 80.

Postposition. The normal position of the preposition is immediately before its case. In poetry, however, it is found not infrequently after the word or words which it governs, i. e., it is postponed. In Homer, where the transition from local adverbs to prepositions proper was not yet complete and the position of the preposition had not yet become rigidly fixed, postposition is to be regarded as a freedom of the language. In succeeding poets it became more and more a conscious means of poetic effect. The ethos of postposition may be seen from the fact that it belongs predominantly to the higher spheres of poetry, viz., epic, lyric, and tragic,¹ while in prose it is rare and confined mostly to the earlier period (cf. Kühner II, § 452, 2).

That Apollonius had a special fondness for postposition and

¹ Mommsen, *Gebräuch von σύν und μετά c. gen. bei Euripides*, Berlin, 1877, in a foot note on p. 20, furnishes the only available statistics to my knowledge on this subject. He divides the instances of "Umkehr" into three classes, pure anastrophe, interposition (between substantive and adjective or dependent genitive) with anastrophe, and interposition (between adjective or dependent genitive and substantive) without anastrophe. As the third class is not properly postposition I have not taken it into consideration here. The second class I have included in postposition, though the feeling is somewhat different from that when the prep. follows the simple substantive or dependent gen., the substantive being again mentally supplied. I quote Mommsen's figures to show the range and frequency of postposition. According to him Homer postpones about every 6th preposition, Hesiod and the other epic poets every 3rd to 4th, the older elegaic poets every 4th or 5th, the iambographers every 9th, the lyric poets every 3rd or 4th; of the tragic poets Aeschylus and Euripides are close to Homer, Sophocles postpones every 8th prep., comedy very few (mostly in parody).



used it as a means of poetic effect is seen by the fact that he considerably overdoes Homeric usage in this respect, postponing 10.42 per cent. of the total number of prepositions used by him, or about one in every 9. Homer postpones 7.85 per cent. of his (Il. 8.13, Od. 7.50), or about one in every 13. (Mommsen—see the footnote below—makes Homer postpone every 6th prep. Obviously he includes here instances of interposition without anastrophe). The overdoing becomes very marked when we consider pure anastrophe alone. Of the 181 examples of postposition in Apollonius 129 (71.2 per cent.) are of this character, in other words about 1/13 of the whole number of prepositions; while in Homer of the 645 examples only 255 (39.5 per cent.) are instances of pure anastrophe, or about 1/32 of the total number of prepositions (Il. 145 or 1/33, Od. 110 or 1/31). In this Apollonius has gone even beyond tragic usage, which shows an hyperepic tendency in the exaggeration of this phenomenon, especially the usage of Euripides¹ who has almost doubled the old epic freedom of anastrophe, employing it as an important part of his technique, even having not a few cases of anastrophic tmesis (cf. below p. 74).

Of the 181 examples of postposition in Apollonius mentioned above, 52 (28.7 per cent.) are cases of interposition² between the substantive and adjective or dependent genitive, or 1/33 of all his prepositions. Of Homer's 645 examples 390 (60.5 per cent.) are cases of this kind of interposition, or 1/21 of all his prepositions. It is thus seen that while interposition is frequent in Homer, it is used rather sparingly by Apollonius.

¹ According to Mommsen Euripides has 1/17 or 1/18 of all his prepositions cases of anastrophe, Sophocles 1/27, Aeschylus 1/30, Pindar from 1/80 to 1/60, so that from Pindar on there is in general an increase. Of the other epic poets Hesiod and the Homeric Hymns are below Homer (1/51 and 1/72); the older elegiac poets are nearer Homer (Tyrtaeus 1/25, Solon 1/36); the iambographers and several of the lyric poets have no example. Of the lyric poets the melic writers Sappho and Alcaeus have the greatest number (1/35 and 1/18).

² Here again Mommsen's figures have to be called into service. He finds that 1/20 of all the prepositions in Homer and Pindar are cases of interposition of this kind, 1/24 in the Homeric Hymns, 1/17 in Hesiod, in most of the elegiac and lyric poets 1/19 to 1/11; in the didactic poets, however, interposition is rare, e. g. in Empedocles 1/78, Theognis 1/41, Sappho 1/35, Anacreon 1/53; in the iambographers it is not found; in tragedy it is sparingly used, e. g. Aeschylus 1/31, Sophocles 1/51, Euripides 1/42.

As might be expected, the great majority of the cases of postposition occur with the dative, which predominates even more strongly than in the general ratio of the cases given above. The ratio for postposition in Apollonius is as follows: gen. 31.5 per cent., dat. 58 per cent., acc. 10.5 per cent.; in Homer it is: gen. 22.2 per cent., dat. 45.4 per cent., acc. 32.3 per cent.

A scansion of all the verses in which postposition occurs reveals the fact that there are preferences for it at particular points in the verse, viz. in the 1st (Ap. 35, Hom. 191) and 4th (Ap. 75, Hom. 165) foot.

No apparent effort on the part of Apollonius to imitate his predecessor in fondness for postponing particular prepositions more than others is traceable. The prepositions most frequently postponed in the Argonautica are *ὑπέρ*, *ἐν*, *περί*, *ἀπό*; in the Homeric poems *ὑπό*, *ἐπί*, *ὑπέρ*, *ἀπό*. The greatest difference between the two poets is seen in *ἀπό*, *ἐν*, *ὑπέρ*, *περί*, which are postponed much oftener in Apollonius, and *σύν*, *διά*, *κατά*, *δνά*, *ὑπό*, which are postponed much less often.

Certain stereotyped expressions which occur often may be mentioned here, e. g. *γαῖης ἄπο πατρίδος* (1, 535) which is found in Il. N, 696; O, 335; Od. κ, 49 always in the same position in the verse (the preposition in the 3rd foot); *δόμων ἐκ* (*ἐξ*) (1, 306; 2, 816; 4, 708; Od. ο, 19) always in the same position in the verse (the prep. in the 4th foot); *δόμοις ἔνι* (1, 148; 225; 2, 437; 1022; Il. E, 198; Λ, 223; N, 466; O, 95) which too has the same position in the verse (prep. in the 4th foot). With a relative pronoun *ἐν* is always postponed and generally with a personal pronoun, e. g. *ῳ ἐν* (2, 910; 939; 3, 42; 671; 4, 1394); *ἥ ἔνι* (2, 1018; 1129; 3, 801; 4, 588); *οἰς ἔνι* (4, 280); *τῆς ἔνι* (4, 882); *τῷ ἔνι* (3, 939); *τῇ . . . ἔνὶ* (2, 387). This is not uncommon in Homer, e. g. *ῳ ἔνι* (Il. Η, 220; Od. δ, 603); *ἥ ἔνι* (Il. Ψ, 210; Od. ο, 385); *τῷ ἔνι* (Il. Η, 350; Od. ε, 57; ζ, 46); *τῇ . . . ἔνὶ* (Il. Ο, 647). *ἐν* is very often postponed with names of countries (e. g. 1, 45; 94; 770; 3, 980; 4, 1396; 4, 1483). *ἐπί*, as *ἐν*, is often postponed with relative and personal pronouns (e. g. 1, 95; 133; 287; 2, 379; 481; 654; 3, 235; 4, 124; 187; 570).

Occasional rather violent cases of postposition are found in

Apollonius,¹ e. g. after two substantives connected by a conjunction, *στόματος χειρῶν τ' ἄπο* 2, 188; *λιμένων γαίης τ' ἄπο* 4, 1206; after both substantive and adjective *δουρατέοις πύργοισιν ἐν* 2, 381; *ὑμετέρῃ δρετῇ ἔνι* 2, 643; *έρσηντε νομῷ ἔνι* 2, 1006; *έῆς ψυχῆς δλέγων ὑπερ* 2, 636; *τυφομένης ὑλῆς ὑπερ* 4, 139; *δκτῆς Θρηκίης Ζώνης ἔπι* 1, 29; *τῆσδε θεοπροπίης ἵσχω πέρι* 4, 1355; *ἔῶν μήλων πέρι* 4, 1485. Noteworthy also is 2, 820 *εἰαμενῇ δονακώδεος ἐν ποταμοῖο*. In Homer rarely do we find the preposition following both adjective and substantive. The examples are Il. Σ, 420 *ἀθανάτων δὲ θεῶν ἄπο*; Σ, 509 *τὴν δ' ἐτέρην πόλιν ἀμφί*; Od. *a*, 247 *κραναὴν Ἰθάκην κάτα*; this phrase occurs again in *o*, 510; *π*, 124; *φ*, 346; Od. *a*, 218 *κτεάτεσσιν ἕοις ἔπι*. There is no example in Homer of the preposition following two substantives connected by a conjunction.

Adverbial use of prepositions. The free employment by Apollonius of the more distinctively poetic features of prepositional usage has already been commented upon. Hence we find in the Argonautica many more instances of the original use of prepositions as locative adverbs than in his predecessor. The adverbial usage so far exceeds that of the Homeric poems that it seems an evident desire to give picturesqueness and poetic effect. This exaggeration is all the more significant when we consider that in Homer the employment of prepositions independently as adverbs is a freedom of the epic language, in succeeding poets it becomes more and more a conscious poetic means. On the average Apollonius has nearly twice as many prepositions used adverbially in proportion to his bulk, or more exactly one in 51.6 lines to Homer's one in 89.1 lines. The prepositions most commonly so used are *ἀμφί*, *ἐν μετά*, *περί*. The only prepositions in Homer that at all approximate to the frequency in Apollonius in this respect are *ἐν* and *περί*. Both poets have a special fondness for the adverbial use of these.

Tmesis. The *θέσις* of tmesis may be seen from the fact that it belongs predominantly to the higher spheres of poetry, epic, lyric, and tragic. In epic poetry it is chiefly used plastically to give picturesque effect, in lyric and tragic poetry to give emphasis. Like the adverbial use of prepositions of which it is only a special

¹ Cf. here Plato *Apol.* 19 c. *ὅν ἐγὼ οὐδὲν οὔτε μέγα οὔτε μικρὸν πέρι ἐπατῶ.*

form, it lays special stress on the meaning of the preposition by giving it an independent position. This stress is sometimes further emphasized by anastrophe (especially in Pindar and Euripides) or by receiving the ictus of the verse.¹

The great disparity between Apollonius and Homer in the adverbial use of the prepositions is counterbalanced by the fact that Apollonius has fallen considerably below his predecessor in the frequency of tmesis, having it once in 29.6 lines to his once in 20.4. *ἐπί*, *ἐκ*, *ἀνά* are the favorite prepositions found in tmesis in the Argonautica; *κατά*, *ἐκ*, *ἐπί* in the Homeric poems.

It should be added here that when tmesis and the adverbial use are taken together Apollonius has about equaled his predecessor in the aggregate use of prepositions independently i. e. without a case (Ap. one in 18 lines, Hom. one in 16).

Individual prepositions. Generally Apollonius follows his predecessor very closely in his use of the individual prepositions. Allusion has already been made to the general close numerical proximity of the prepositions in the Argonautica to those in the Homeric poems. There is also a close adherence to homeric usage in the various categories, the chief differences between the two poets being in the greater or less prominence given to particular

¹ Pierson, *Ueber die Tmesis der Prep. von Verben bei den Griech. Dichtern* in the *Rhein. Mus.* XI (1857) pp. 90–128, 260–292, 379–427 has made an exhaustive study of tmesis, especially in Pindar and the tragic poets. According to him the dramatic poets use it more sparingly and more cautiously than the lyric. In tragedy the freedom in its use increases. In comedy it is seldom found and mostly in parody. Pindar has 33 examples, *ἀνά*, *ἀντί*, *ἐπί* most frequently. He uses it both for emphasis and for poetic effect, for the latter in passages where he is most like epic poetry, viz. in the myths. In him the character of tmesis is more varied than in the dramatists and there is greater freedom both in use and position, as the language of lyric is freer and bolder. Aeschylus has 15 examples, naturally in the lyric parts mostly. He uses it for emphasis and for imposing expression. This is in accord with the character of Aeschylus who strove rather for emphatic use of language. Sophocles has 20 examples, *ἐν*, *ἐκ*, *σύν*, *ἀνά* most frequently. He uses it predominantly for plastic effect and in this is most like epic poetry, hence the bulk of his examples are in the dialogue. Euripides has 82 examples, *κατά*, *ἀνά*, *ἀντί*, *ἐκ*, *ἐπί* most frequently. He shows greatest freedom of all the tragic poets. He uses it both for ornamentation and for emphasis and is most like the lyric poets in this respect, hence the bulk of his examples are in the choral parts. In accord with his greater freedom in the use of tmesis he shares with Pindar the almost exclusive use of anastrophic tmesis.

categories. Apollonius, however, has not always kept within the bounds of Homeric poetry. Occasionally we find not only liberties taken with certain uses of limited range in the Homeric poems, but also uses that do not occur in Homer at all. Some of the most noteworthy divergences or exaggerations may be recorded here in summary.

Especially noteworthy is the overdoing of the poetical prepositions *ἀμφί*, *ἀνά* and *σύν*.

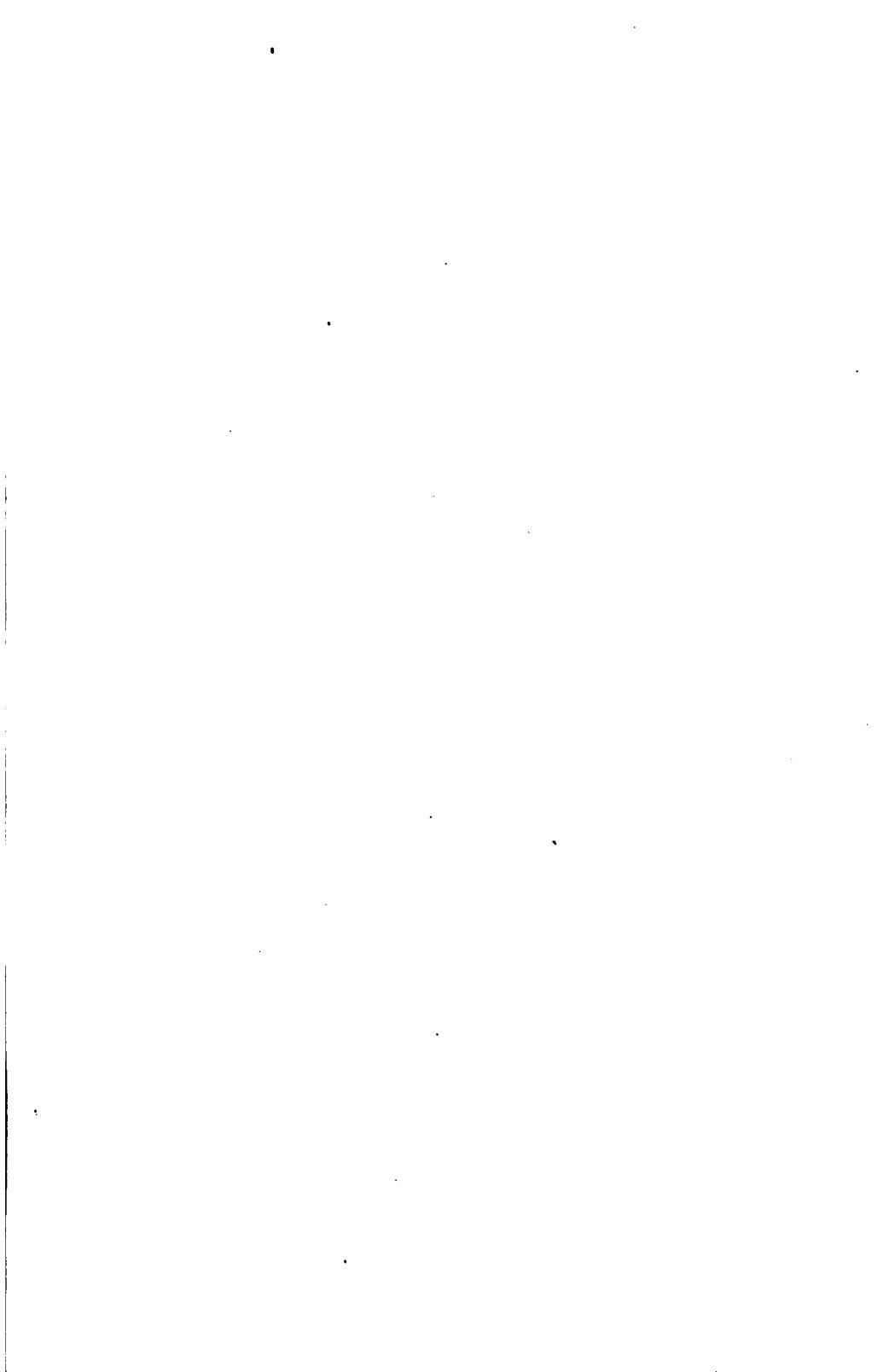
εἰς. Apollonius uses much more freely the poetical construction of *εἰς* with a single person than his predecessor, having 11 examples in all with persons, all but one of which are with the singular (see p. 20).

ὑπέρ. *ὑπέρ* with the gen. is used in two instances (4, 531; 1175) signifying 'about,' 'concerning,' with verbs of learning, inquiring. Homer furnishes a solitary example in Il. Z, 524. This construction was not developed with any freedom till the time of the orators (see p. 35).

ἀμφί. This preposition is not only used excessively as compared with Homer, but also the genitive case is greatly overdone (see p. 37).

μετά. Apollonius uses *μετά* with the accusative freely like *πρός* or *ἐπί*, with persons in the singular. This is a development out of the use of *μετά* with the plural of persons, with accompanying loss of the original signification of the preposition. This development had not attained much freedom in the Homeric poems (see p. 49).









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